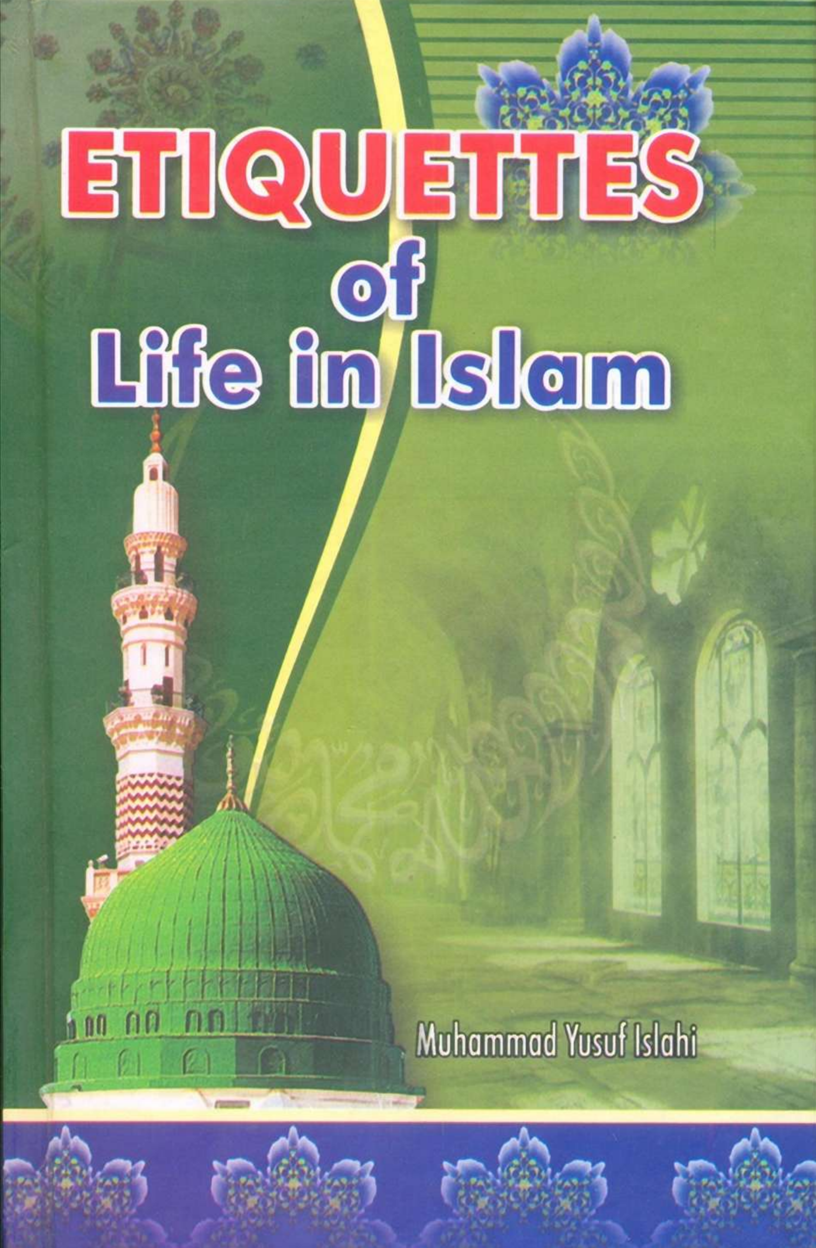

ETIQUETTES
of
Life in Islam
Muhammad Yusuf Islahi

ETIQUETTES
OF
LIFE IN ISLAM

By
MUHAMMAD YUSUF ISLAHI

Translated by
Prof. RIAZ HUSAIN

Revised by
ABDUL WAHEED KHAN

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Introduction

To realise the full potential of your life, to fill it with optimum joy and to lead a truly successful life is your inalienable right, provided, of course, that you understand the correct mode of living and the rules and etiquettes of a successful life ; moreover, not only should you be acquainted with these rules and etiquettes, but you should also be constantly striving to adorn and civilize your life by translating these rules into practice. Civility and good manners, dignity and courtesy, neatness and purity, prudence and discretion, organization and discipline, keen aesthetic sense, magnanimity and nobility of temperament, sympathy and consideration, mildness and pleasant speech, hospitality and humility, selflessness and sacrifice, lustlessness and sincerity, fortitude and perseverence, sense of responsibility and industry, fear of God and piety, reliance on God and bold initiative——these are the magnificent features of a truly Islamic life, which throw a halo of attraction round the graceful lives of the pious men and make their personalities charismatic ; so much so that not only the Muslims but even the non-Muslims are irresistibly drawn to them and the common mind is forced to the conclusion that the humanistic culture which confers on mankind such invaluable manners and etiquettes for adoring and reforming life and infusing it with charisma, is like air and light, the common patrimony of mankind. This humanistic culture, therefore, is worthy of adoption by the entire humanity so that all human beings may individually and collectively build up a successful life order. This will not only make their earthly life a haven

of contentment and comfort, felicity and joy, peace and tranquillity, but also secure in the world Hereafter all that is essential for a successful and redeemed life. The *Etiquettes of Islamic Life* is an attempt to present these etiquettes and manners of Islamic culture in conventional book form. This work which represents a pattern of life ordered in the light of the teachings of the Book of God, the precedent of the Holy Prophet (peace and blessings of Allah be upon him), the guidance provided by the immortal deeds of our forbearers and the Islamic taste and temperament, contains five important chapters :

Chapter I — Manners and Culture
Chapter II — True Submission
Chapter III — Good Society
Chapter IV — Propagation of Religion
Chapter V — Sense of Devotion

Under these chapters, Islamic manners and etiquettes relating to all aspects of human life have been explained in a style which is characterized by :—

* an impressive arrangement of material ;
* plain and easy language ;
* lucid and eloquent explanations ;
* thought provoking arguments and ;
* rhetorical diction.

It is hoped that this manual of *Etiquettes of Islamic Life* will, by the grace and beneficence of Allah, prove useful for readers belonging to all age-groups and classes. Brethren and sisters devoted to Islam are expected to adorn their personal lives with these precious rules and prayers as well as strive to reform and mould the morals, habits and conduct of the younger generation along sound lines. They should try their utmost to impress upon the youngsters the value of learning these rules and prayers by heart.

The life adorned with these etiquettes will not only be acclaimed with reverence and admiration in this world but will

also be deemed worthy of reward and favour in the hereinafter.

Reference to important works which have been consulted during the preparation of this book are indicated at appropriate points within the text. I pray to the Venerable and Exalted Allah to favour this humble attempt with His approval and enable the Muslims to order their lives in conformity with these rules and etiquettes. They should foster an inclination, yearning and zeal for Islam in the hearts of people. This manual should serve as an effective means of attracting the people to the true religion of God, and that it should be deemed a basis for the author's redemption. May God reward all those serving the cause of Islam with His favour also whose valuable works have been drawn upon in the preparation of this Book. (Āmin)

MUHAMMAD YUSUF ISLAHI

30th August, 1967.

Manners and Etiquettes

Etiquettes of

* **Neatness and Purity**
* **Maintenance of Health**
* **Dress**
* **Eating and Drinking**
* **Way-faring**
* **Travelling**
* **Sorrow and grief**
* **Fear and harassment**
* **Joy and jubilation**

Hadrat Jabir (God be pleased with him) stated : "One day the Holy Prophet (peace and blessings of Allah be upon him) visited our home to see us. He (peace and blessings of Allah be upon him) beheld a man who had dishevelled his hair and was covered all over with dust. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Has this fellow no comb with which to set his hair !" And the Holy Prophet's (peace and blessings of Allah be upon him) gaze fell on another man who wore very dirty garments. The Holy Prophet (peace and blessings of Allah he upon him) observed : "Can't this man procure even that thing with which to wash his clothes clean."

(*Mishkat al-Masabih*)



Purity and Neatness

Allah's favourites are those who make constant efforts to remain pure and neat. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "Purity and neatness are half of faith". In other words, Faith partly consists in cleansing one's soul and partly in keeping physically clean and pure. The purity and neatness of soul implies cleansing the soul of all impurities such as infidelity, polytheism, sin and vice, and embellishing it with righteous beliefs and pure morals. The purity and neatness of the body denotes keeping it clear of all external filth and adorning it with neatness and good manners.

1. On waking up, clean your hand before putting it in a pot of water. You never can tell where your hands lay during sleep.
2. Do not discharge urine on the floor of the toilet, especially when it is made of soil.
3. When passing stools or urine, do not sit facing the direction of Qiblah, nor with your back to Qibláh. Having relieved yourself, use a clod or water to clean the private parts or purify yourself with water only. Do not use the dung, bone or charcoal for cleaning purposes. When the private parts have been cleaned, scrub your hands with soap or earth and wash them.
4. Do not sit down to eat when your bowels are under pressure. Relieve yourself of urine or stool, before eating.

5. Use your right hand in eating as well as in performing ablution. For cleaning the private parts of the body or for clearing the nose, use your left hand only.

6. Discharge urine on soft ground, so that its drops do not splash around. Always pass the urine in a sitting posture. However, if the condition of the ground or some real hardship prevents from sitting down, you may urinate in a standing posture. Otherwise, in normal circumstances, it is a very dirty habit and should be strictly avoided.

7. Do not sit down to answer the call of nature on the riverside, the quay, on the thoroughfares or in shaded places. Such a practice causes inconvenience to others and is derogatory to rules of propriety and good manners.

8. Put on shoes and cover your head with a cap etc. before going to the lavatory and read the following prayer on your way :

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ. «بخاری، مسلم»

Allahumma innī a'udhu bika minal khubthi wal khaba'ith.
(*Bukhari-Muslim*)

"God ! I seek thy Protection against the devils of the masculine as well as the feminine species."

(*Bukhari-Muslim*)

On emerging from the lavatory, read this prayer :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَ عَافَانِیْ .

«نسائی ، ابن ماجه»

Alhamdu lillahi-l-ladhī adhaba 'annil adha wa'āfānī.
(*Nisāi, Ibn-e-Majah*)

"I thank the Lord who relieved me of the burden and granted me ease." (*Nasāi, Ibn-e-Majah*)

9. Discharge your nose or phlegm with care in a spitoon,

or do so in a place out of the sight of people.

10. Avoid putting your finger in the nostrils and clearing the wax of your nose too often. Clear the nose and clean it well out of the sight of people, whenever the need arises.

11. Strictly avoid the practice of spitting phlegm into the folds of a handkerchief and rubbing them together. This is a despicable habit and must be avoided except when it cannot be helped.

12. While chewing betel leaf, do not talk in such a manner as to splash saliva on the person you are talking to, thus causing discomfort to him. If you chew tobacco or betel leaf frequently, you should take great care in observing the rules of oral hygiene. Beware also, lest you should talk with your mouth too close to the person addressed.

13. Perform ablution with great care and try to keep in a state of ablution most of the time, if not at all hours. Where water is not available, you may perform Tayammum. Recite :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Bismillāh hirrahmā nirrahim.

'In the Name of Allah, the Most Beneficent, the Most Merciful.

at the beginning of ablution and say the following prayer in the course of its performance :

اَشْهَدُ اَنْ لَّا اِلٰـهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَـهٗ وَ اَشْهَدُ اَنَّ

مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ

مِنَ الْمُتَطَهِّرِيْنَ . «ترمذی»

Ashhadu an lā ilāha illallahu wahdahu lā sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasuluhu. Allahumm aj'ālnī minat-tawwābīna waj'alnī min-al-mutatahhirīn. (*Tirmizī*)

"I bear witness that there is no god save Allah and He has no partner. And I testify that Muhammad is the servant of God and His Messenger. God ! Join me with those people who repent most and take great care in keeping themselves pure and clean".

When the ablution is over, say the following prayer :

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اَنْتَ

اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ . «نسائی»

Subhanak-allahumma wa bihamdika ashhadu an lā ilaha illa anta astaghfiruka wa atūbu ilaika. (*Nasai*)

"God ! Thou art Pure and Supreme in Thy Praiseworthiness. I testify that there is no deity beside Thee. I seek Thy forgiveness and I appeal to Thee."

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"The emblem of my Ummah on the Day of Judgement will be that their foreheads and other parts of the body on which ablution is performed will be radiant with light. Hence whosoever wishes to enhance his light is free to do so." (*Bukhari, Muslim*)

14. Brush your teeth with miswak (twig) regularly. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

    "I would have decreed the brushing of teeth with a miswak (twig) during all ablutions but for the inconvenience it would have caused to the Ummah".

On one occasion, some people arrived to see the Holy Prophet (peace and blessings of Allah be upon him). Their teeth were stained with yellow grease. On observing their teeth the Holy Prophet (peace and blessings of Allah be upon him) urged them to form the habit of using miswak.

15. You must bathe at least once a week. Make it a point to bathe on Friday and join the Friday congregation in clean and neat dress. The Holy Prophet (peace and blessings of Allah be upon him) observed :

    "Discharging of trust leads to Paradise". The companions (God be pleased with them) submitted : "O Apostle of God (peace and blessings of Allah be upon you) ! What is meant by Trust ?"

    The Apostle of God (peace and blessings of Allah be upon him) observed :

    "Allah has appointed no greater trust than cleansing oneself of impurity by taking bath". Hence a person must take bath when he needs one.

16. Do not go into or pass through the mosque in a state of impurity. If no alternative is available, perform the Tayammum before entering the mosque or passing through it.

17. Dress your hair with oil and comb. Trim the overgrown hair of your beard with scissors ; apply collyrium to your eyes ; and clip your nails and keep finger-nails clean. Adorn yourself with propriety, simplicity and moderation.

18. Cover your face with a handkerchief on sneezing, so that the excretion is not splashed on to anyone else. After sneezing say :

    اَلْحَمْدُ لِلّٰهِ

    Alhamdu lillah

    "Praise be to Allah" !

The listener should say :

يَرْحَمُكَ اللّٰهُ

Yarhamukallah.

"May Allah show you Mercy" !

In response to this, you should recite :

يَهْدِيكَ اللّٰهُ

Yahdīkallah.

"May Allah guide you".

19. The Holy Prophet (peace and blessings of Allah be upon him) was very fond of perfume. After performing the toilet on arising from sleep, the Holy Prophet (peace and blessings of Allah be upon him) invariably used perfume.

Maintenance of Health

1. Health is not only a great blessing of God but also a valuable trust from the Almighty. Regard your health as of great value and take every care to safeguard it. Health once lost is hard to recover. As the little worm eats into the books and destroys great libraries, similarly a little negligence or an ordinary sickness ruins the life. To neglect the rules of hygiene and to be indifferent towards the proper maintenance of health is callous, even as it is an act of ingratitude to the Almighty. The essence of human life is reason, morality, faith and knowledge. It is only the physical health which ensures the proper functioning of human faculties of reason, morality, faith and knowledge. In fact, physical health is the basic factor in the development of mind and the growth of reason ; it is also a pre-requisite for the performance of sublime acts of morality and the discharge of religious obligations, A weak and sick body has a feeble mind whose faculty of reason cannot but be unsound and utterly hopeless. When life is devoid of longing and ardour ; when there is no courage and the will is weak ; when the passions have cooled down and are exhausted—such spiritless existence is a drag on the infirm body. The true believers have to perform lofty deeds in life and discharge heavy responsibilities of state. It is imperative, therefore, that they should have robust physique, sturdy intellect and sound mind, firm will, high morale and a life full of spirit, enthusiasm and sublime passions. Healthy and spirited individuals make dynamic nations

and such nations by offering supreme sacrifices in the struggle for existence achieve a pre-eminent position and are a living symbol of the value and dignity of life.

2. You should always be cheerful, glad, alert and active. Make your life well-ordered, elegant, and healthy by means of good living, cheerful manners, joyful smiles and lively disposition. Avoid sorrow, anger, grudge or anxiety, envy, jealousy, slander, narrow-mindedness ; don't lose your spirits and keep your mind clear of all complexes. These moral ills have an adverse effect on the digestive system and a defective digestive system is the major cause of poor health. The Apostle of God (peace and blessings of Allah be upon him) observed :

"Lead a simple life ; adopt moderate habits and keep yourself cheerful". (*Mishkāt*)

The Holy Prophet (peace and blessings of Allah be upon him) once saw an old man who was dragging on supported on either side by two of his sons. The Holy Prophet (peace and blessings of Allah be upon him) enquired : "What has happened to this old man ?" The people told him : "This man had vowed to travel to the House of God on foot". The Holy Prophet (peace and blessings of Allah be upon him) observed : "It is not the will of God that this old man should torment himself" and then urged the old man to ride towards his destination.

Ḥaḍrat 'Umar (God be pleased with him) once saw a youth walking along slowly like a sick man. 'Umar (God be pleased with him) stopped the youth and enquired : "What sickness afflicts you" ? He replied : "I am not ailing". Thereupon 'Umar (God be pleased with him) took hold of a whip and threatening him with it said to the young fellow : "Walk on the way energetically with firm foot".

The Holy Prophet (peace and blessings of Allah be upon him) used to walk with a firm foot and stepped on

the ground as if he were descending a slope.

Hadrat 'Abdullah b. Ḥarith (May God be pleased with him) reports :

"I never met a man who smiled more often than the Prophet of God". (*Tirmidhī*)

The Holy Prophet (peace and blessings of Allah be upon him) taught the following prayer to his people and you should say this prayer more often :

اَللّٰهُمَّ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ . «بخاری، مسلم»

Allahumma a'udhu bika min-al-hammi wal-huzni wal-'ajzi wal-kasli wa dala'iddaini wa ghalabat-ir-rijāl.

"O Allah ! I seek refuge in Thee from the anxiety and grief from inability and sloth, from the burden of indebtedness and the domination of men".

(*Bukhārī*, *Muslim*)

3. Do not lift more burden than your strength can bear. Do not waste your physical energy. It is obligatory that you should save and protect your physical strength and use it with moderation according to your capability.

Ḥadrat 'Ā'isha (God be pleased with her) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"Act as much as is within your strength, for the Lord will not feel wearied but you will get weary". (*Bukhārī*)

Ḥadrat Abu Qais (God be pleased with him) reports that he went to see the Holy Prophet (peace and blessings of Allah be upon him) when the Prophet (peace and blessings of Allah be upon him) was delivering a sermon. Ḥadrat Abu Qais stood waiting in the sun. At the bidding

of the Holy Prophet (peace and blessings of Allah be upon him) he stepped into the shade. (*Al-Adab Al-Mufrad*)

The Holy Prophet (peace and blessings of Allah be upon him) forbade that a person should be standing in a position where a part of his body is under the shade and the other part in the sun.

A lady of the tribe *Bahlā*, Ḥaḍrat Mujiba (God be pleased with her) relates :

"Once my father called on the Holy Prophet (peace and blessings of Allah be upon him) to seek religious knowledge. Having learnt some important matters about religion, my father returned home. A year later, he again went to see the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) found it impossible to recognize his visitor. Upon this, my father submitted : "O Prophet of God ! Don't you remember me ?" The Holy Prophet (peace and blessings of Allah be upon him) said : "No, I do not recognise you. Introduce yourself". My father submitted : "I belong to the tribe of *Bahla*. I came to see you last year also". The Holy Prophet (peace and blessings of Allah be upon him) observed : "Why are you in such a bad shape ? When you came here last year you were in a much better state and looked fine". My father replied : "Since our last meeting, I have been continuously observing fasts. I eat only at night", The Holy Prophet (peace and blessings of Allah be upon him) observed : "It was utterly needless for you to torment yourself and ruin your health". Then the Prophet (peace and blessings of Allah be upon him) urged my father, "You should keep fasts during the whole of the month of Ramaḍan and in addition observe fast for one day during each month". My father submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! Permit me to keep more fasts". The Holy Prophet (peace and blessings of Allah be upon him) enjoined : "You should observe two fasts

during each month". My father asked permission for more. The Holy Prophet (peace and blessings of Allah be upon him) said : "You can keep three fasts during each month". My father entreated for a further addition in the number of fasts. The Holy Prophet (peace and blessings of Allah be upon him) replied : "Well then, you may observe fasts during sacred months each year and then leave a gap. You may follow this course every year". While observing this, the Holy Prophet (peace and blessings of Allah be upon him) made a sign with three fingers, joined them and moved them apart.

The point that the Holy Prophet (peace and blessings of Allah be upon him) wanted to bring home to his visitor was that he should observe fasts during the months of *Rajab*, *Dhiqa'dah* and *Dhulhijjah* and leave a gap in fasting during the intervening years). The Prophet of God (peace and blessings of Allah be upon him) has affirmed :

"It does not behove a believer to degrade himself". The people enquired : "In what manner does a believer degrade himself ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "He subjects himself to intolerable sufferings and thus degrades himself".

(*Tirmidhi*)

4. You should always be industrious, energetic, hard-working, painstaking and bold in your daily life. You should form the habit of facing all forms of hardship and tackling with the most difficult situations. Prepare yourself to lead the hard and simple life of a Mujahid (a fighter in the service of True Faith). Don't be ease-loving, careless, delicate, indolent, voluptuous, timid and a materialist. While despatching Ḥadrat Mu'adh b. Jabal (God be pleased with him) as Governor of Yemen, the Holy Prophet (peace and blessings of Allah be upon him) gave him the following instruction :

   "Mu'adh ! Deny yourself the love of pleasure, for the servants of God are not pleasure-seekers". (*Mishkat*)

Hadrat Abu Umama (God be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) as having said :

"Simple living symbolises true Faith". (*Abu Dāwud*)

The life of the Holy Prophet (peace and blessings of Allah be upon him) was ever a simple and hard one, like a Mujahid. The Holy Prophet (peace and blessings of Allah be upon him) took care to preserve his physical energy and strived to enhance it. The Prophet (peace and blessings of Allah be upon him) also liked to swim, for this sport proves the best physical exercise. Once the Holy Prophet (peace and blessings of Allah be upon him) and some companions (God be pleased with them) were swimming in a pool. The Holy Prophet (peace and blessings of Allah be upon him) arranged the companions in pairs of two and desired that each man should swim towards his partner. Hadrat Abu Bakr (God be pleased with him) was paired with the Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) swam towards Abu Bakr (God be pleased with him) caught him and held him by the neck.

Horse was the Prophet's (peace and blessings of Allah be upon him) favourite riding animal. The Holy Prophet (peace and blessings of Allah be upon him) himself tended his horse. He used to rub and clean the mouth of his horse with his own sleeve. He would tie the hair of its mane into knots and used to say :

"Goodness remains attached to its forehead till Doomsday".

Hadrat 'Uqba (God be pleased with him) reports that the Prophet of God (peace and blessings of Allah be upon him) observed :

"Learn archery and horse-riding. I like the archers more than the horse-riders. He who learns the art of shooting arrows and then gives it up has paid scant regard to a Divine blessing". (*Abu Dāwud*)

Hadrat 'Abdullah b. 'Umar (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) stated :

"He who guards the soldiers of Islam against danger in the night passes a night better than Shab Qadr".

In an address to his companions, the Holy Prophet (peace and blessings of Allah be upon him) observed : "A time will come when the other nations will fall upon my followers as diners scramble over food". Someone enquired: "O Prophet of God (peace and blessings of Allah be upon you)! Will our numbers so dwindle that other people will join forces in order to annihilate us ?" The Holy Prophet (peace and blessings of Allah be upon him) answered : "Not that your numbers will be small. In fact you will be much larger in number, but then your number will carry no weight, just as so many straws floating in flood-tide are weightless. Your enemies will no longer fear you. cowardice will creep into your hearts". At this point a man enquired : "O Prophet of God (peace and blessings of Allah be upon you) ! What will be the cause of this cowardice" ? The Holy Prophet (peace and blessings of Allah be upon him) observed : "The cause will be that you will grow to love the worldly life and hate death".

Hadrat Abu Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"He who holds the reins of his horse firmly and rides to service the cause of Islam, lives the best life. From whichever spot the news of threat to the cause of Islam reaches him, he mounts his steed and rushes thither. He is so fearless of death as if he is after it". *(Muslim)*

5. Women should also lead hard and strenuous life. They should perform all household chores with their own hands. They should form the habit of being active and train themselves to bear hardships. They should abstain from being work-shy, indolent or voluptuous. They should raise

their children so as they learn to be sturdy, energetic and tough from the very beginning of their lives. Even when there are servants in home, do not encourage your children to depend on them for odd jobs. Teach children to cultivate the habit of self-help. The ladies of the companions of the Holy Prophet used to perform household tasks with their own hands. They would work in the kitchen ; they would grind at the millstone ; they fetched water for use in the home, washed clothes, sewed and led a strenuous life. In the hour of need, they took the responsibility of rendering medical aid to the wounded in the battle-field and supplied water to the fighting forces. Hard work keeps women fit ; it ensures the purity of their morals and the good example of the mothers serves as a model for character-building of their children. From the Islamic point of view, a good wife is the one who keeps herself busy in housekeeping tasks. She should be so engrossed in household activities that signs of exhaustion due to hard work, the blackness of the kitchen and the soot of fire-smoke should be evident from her face. The Holy Prophet (peace and blessings of Allah be upon him) has stated :

"I and the woman whose cheeks are besmeared with kitchen smoke will be close together on the Day of Resurrection". (While saying this, the Prophet made a sign by joining his index finger with the middle finger).

6. Be an early riser. Keep your sleeping hours within limits of propriety. Don't sleep little, for in that case your body will not get proper rest and your limbs will feel exhausted and weary. On the other hand, do not sleep for long hours, for in that case you will become lazy and inactive. Follow the maxim :

"Early to bed and early to rise" should be your motto of life.

Get up early in the morning and offers prayers to God. Go for a stroll into the field or garden and relax there.

The fresh air of the morning has a salutary effect on health. Make it a point to do some light exercise daily according to your physical strength and endurance. The Holy Prophet (peace and blessings of Allah be upon him) liked to divert himself by visits to the gardens. He used to go for a stroll in the garden once in a while. The Prophet (peace and blessings of Allah be upon him) forbade to remain awake and engage in conversation after 'Isha' (night prayer) and observed :

"Only that person is permitted to remain awake after 'Isha' who is either engaged in talk concerning religion or has to discuss some important matter with the members of his household".

7. Learn self-control. Keep your passions, fancies, desires and lusts under control. Guard against your ideas getting distracted or your eyes going astray. Peace of mind and contentment of the heart evaporate when the passions are given free rein and eyes begin to wander astray and the faces of such people lose all the beauty, grace and attractiveness of a youthful man. Having lost these attributes, these persons prove to be timid, weak-minded and cowards in every sphere of life.

The Holy Prophet (peace and blessings of Allah be upon him) has stated :

"To cast a lascivious eye is the adultery of eyes and shameless talk is the adultery of tongue. Your lust presses a demand on you and your genitals either affirm or contradict this demand".

A sage observes :

"O Muslims ! Keep away from sin. Sin entails six evils ; three evils relate to this world and the other three are concerned with the eternal world. Those evils that relate to this world are these :

* Beauty and grace vanish from the face of man.

* The man is seized by the torment of poverty and destitution.

* It shortens the life of man.

8. Save yourself from intoxicants. They affect the brain as well as the stomach. Liquor, of course, is forbidden, but you should refrain from using all other things having an intoxicating effect.

9. Observe the rules of simplicity and moderation in all your activities. In physical labour, mental exertion, marital relations, eating, drinking, sleep and rest, anxiety, merriment, recreation, worship, walking and conversation ——in short, in all your activities always follow a middle course, and regard it as the main source of virtue and well-being.

 The Holy Prophet (peace and blessings of Allah be upon him) has said :

 "How wonderful it is to be moderate in the midst of plenty ! And what a fine thing it is to follow a middle course in deprivation, and what a better course it is to be moderate in offering prayers".

(***Musnad Bazaz/Kanz al-'Āmāl***)

10. Eat at the proper time. Abstain from over-eating. Don't munch all the time. Take food only when you feel the appetite and stop eating before your stomach is filled, so that you should still feel slightly hungry when the meal is over. You must never indulge in over-eating. The Holy Prophet (peace and blessings of Allah be upon him) observed :

 "The believer fills only one intestine while the non-believer eats to fill seven intestines". (*Tirmidhi*)

 Good health depends on proper functioning of the stomach. Over-eating makes the stomach sick. The Holy Prophet (peace and blessings of Allah be upon him) has explained this point in an allegory as follows ;

"The stomach serves as a cistern. The veins receive their life-blood from this reservoir. Hence if the stomach is healthy, the veins will be irrigated with the juices of health, and in case the stomach is ill, the veins will only suck the juice of sickness". (*Bathaqi*)

Persuading the people to be abstemious in taking food the Prophet of God (peace and blessings of Allah be upon him) observed :

"One man's dinner is sufficient for two".

11. Always eat simple fare. Eat whole wheat bread. Do not eat while the food is piping hot. Avoid spiced and pungent foods and have no unnecessary craving for tasty delicacies.

Make it a point to eat simple, easily digestible, nourishing and healthful diet. Do not crave for delicious foods or foods that leave a pungent taste on the tongue.

The Holy Prophet (peace and blessings of Allah be upon him) preferred whole-wheat bread. He did not like bread made of soft flour or thin loaves. He never ate while the food was piping hot, but waited till it cooled. Referring to the eating of food while it is piping hot, the Prophet (peace and blessings of Allah be upon him) sometimes observed :

'God has not ordained us to eat fire' ;

and some other time he would say :

"There is no virtue in eating piping hot food".

Meat (especially joints of leg, pieces of neck and flesh of the backside) was the Prophet's (peace and blessings of Allah be upon him) favourite food. In point of fact, meat is an important and essential food for the nourishment of body and for forging a bold attitude of mind ; and the believers should always be bold of heart and sturdy in passion.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"The person who died without fighting in the cause of Allah and had no desire for such fight has in a way died in the state of hypocrisy". *(Muslim)*

12. Eat in perfect peace of mind and in a relaxed mood and chew the food well. Avoid eating in a mood of sorrow, anger, anxiety or perplexity. The food that is eaten in a cheerful and peaceful state of mind nourishes the body, whereas food that is gulped down in a state of anxiety or grief has an adverse effect on the stomach and affords no strength to the body. Don't be silent, sad or woe-begone while taking meals nor show undue mirth by raising loud guffaws. Laughter during meals proves fatal sometimes.

Talk and laugh with moderation while taking meals. Eat in a pleasant and cheerful mood and offer thanks to the Almighty for His Blessed Provisions ; and when ill, take every precaution with regard to your meals.

Umme Mundhir (may God be pleased with her) relates :

"The Holy Prophet (peace and blessings of Allah be upon him) once visited me. Bunches of date-fruit were hanging in the home. The Holy Prophet (peace and blessings of Allah be upon him) plucked the fruit and started eating it. Hadrat 'Ali (God be pleased with him) did the same. The Holy Prophet (peace and blessings of Allah be upon him), however, forbade 'Ali (God be pleased with him) and said : "You have just recovered from illness ; you should not eat this fruit". So 'Ali (God be pleased with him) stopped. Meanwhile, the Prophet (peace and blessings of Allah be upon him) continued to eat the fruit". Umm Mundhir (God be pleased with her) further relates : "Later, I cooked some barley and beet-root. The Holy Prophet (peace and blessings of Allah be upon him) said to 'Ali (God be pleased with him) : " 'Ali, take this. This food will do you good". *(Shama'il Tirmidhi)*

When he (peace and blessings of Allah be upon him) had a guest at meals, he (peace and blessings of Allah be upon him) used to prompt the guest repeatedly to eat

more and until he had eaten to his fill and insisted on taking no more, the Holy Prophet (peace and blessings of Allah be upon him) then stopped to prompt him".

During meals, the Holy Prophet (peace and blessings of Allah be upon him) used to be engaged in amiable talk and maintained an atmosphere of joy and cordiality.

13. Take a nap after the the mid-day meal and go for a stroll after dinner. Avoid strenuous physical and mental exertion immediately after the meals. There is a well-known maxim in Arabic which runs thus :

تغدی تمدی تعشی تمشی

Taghadda Tamadda, Ta'ashsha Tamashsha.

"Stretch out after the midday meal and take a stroll after taking dinner".

14. Take good care of your eyes. Don't expose your eyes to glaring light. Don't set your gaze upon the sun. Don't read in either faint or intense light. Always study under a clear and soothing light. Avoid keeping yourself awake for too long. Protect your eyes from filth and dust. Apply collyrium to your eyes and always try to keep your eyes clean. Go for a walk in the fields, gardens and green pastures and amuse yourself. The sight of greenery has a pleasant effect on eyes. Guard against casting evil glances, for this practice will dim the sparkle of your eyes and your general health will decline. The Holy Prophet (peace and blessings of Allah be upon him) has said :

"Your eyes have a right on you".

It is, therefore, incumbent upon a believer to value this Divine blessing. He should use this blessing according to the will of the Almighty. He should be particular about the protection of his eyes and keeping them clean. He should use all means which may be of benefit to his eyes and avoid everything that may cause injury to them.

Similarly, the true believer should take care to preserve the strength of other limbs and organs of his body. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"O people! You should apply collyrium to your eyes. It clears away all wax from your eyes and helps in the growth of hair". *(Tirmidhi)*

15. Be careful about dental hygiene and protect your teeth. Clean teeth keep you fresh, produce a good effect on digestion and cleanliness makes the teeth firm too. Form the habit of cleaning your teeth with a miswak (twig); use dental powder also. Don't spoil your teeth by too frequent chewing of betel leaf or using tobacco. Clean your teeth well after every meal.

Unclean teeth cause various diseases. It was customary with the Holy Prophet (peace and blessings of Allah be upon him) that on getting up from sleep, he used to clean his teeth with a miswak (twig). *(Agreed upon)*

Ḥaḍrat 'Ā'isha (God be pleased with her) states :

"We used to keep the water for ablution and the miswak (twig) ready for the use of the Holy Prophet (peace and blessings of Allah be upon him). By the will of God when the Prophet (peace and blessings of Allah be upon him) got up from sleep he used to clean his teeth with the miswak (twig). Later, he performed ablution and then offered prayers". *(Muslim)*

Ḥaḍrat Anas (God be pleased with him) has reported that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"I have already laid much stress upon the need to clean your teeth with miswak (twig)". *(Bukhari)*

Ḥaḍrat 'Ā'isha (God be pleased with her) relates that the Holy Prophet (peace and blessings of Allah be upon him) stated :

"The miswak (twig) cleans the mouth and the Lord is

pleased by this act of cleanliness". (*Nasā'ī*)

The Prophet (peace and blessings of Allah be upon him) is reported to have said :

"Had I not considered it a great inconvenience for my Ummah, I would have enjoined people to brush their teeth with a miswak (twig) before each prayer". (*Abu Dawud*)

Some Muslims once came to see the Holy Prophet (peace and blessings of Allah be upon him). Their teeth were unclean and were encrusted with yellow grease. Noticing this, the Holy Prophet (peace and blessings of Allah be upon him) said to them : "Your teeth look so yellow! You should clean them with a miswak". (*Musnad Ahmad*)

16. When the need arises to answer the call of nature fulfil it promptly. Delay in answering the call of nature affects the brain and the stomach badly.

17. Pay full attention to keeping yourself pure, clean and tidy. The Holy Qur'ān says :

"God's favourites are those who take great care in keeping themselves pure and clean". (*At-Tauba*)

The Holy Prophet (peace and blessings of Allah be upon him) has said :

"Cleanliness and purity are the half of Faith"

In view of the great importance of cleanliness and purity, the Holy Prophet (peace and blessings of Allah be upon him) has given detailed injunctions about neatness and has stressed the need for observing purity and cleanliness in every matter. Keep all articles of food under cover. Protect them from being soiled and keep the flies away. You should have clean utensils. Keep your dress and bed-covers tidy and spotlessly clean. Keep your body clean by performing ablution and taking a bath. Cleanliness of body, neatness of dress and tidiness of all articles of use is refreshing and pleasant for the soul. The body also

feels delightfully fresh. On the whole purity and neatness have a salutary effect on human health.

Hadrat 'Adi b. Hatim (God be pleased with him) stated :

"I always remain in state of ablution for each Salat (prayer) since I embraced Islam".

The Holy Prophet (peace and blessings of Allah be upon him) once asked Hadrat Bilāl (God be pleased with him): "How did you manage to reach Paradise before me yesterday?" Hadrat Bilal (God be pleased with him) submitted: "Whenever I proclaim the call for prayer, I invariably offer two Rak'ats of Salat (prayer) and as soon as I am not in in a state of ablution, I perform ablution afresh and try to remain in this state always".

Hadrat Abū Huraira (God be pleased with him) reports the Prophet of God (peace and blessings of Allah be upon him) as having said :

"It is God's right upon every Muslim that he should take bath once a week and wash his head and body".

(*Bukhari*)

Etiquettes of Dress

1. You should wear a dress which covers and protects your body and meets the requirements of modesty, honour and virtue. Your dress should also be an expression of culture, elegance and beauty. In respect of this blessing, God says in the Holy Qur'ān :

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا. «الاعراف ٢٦»

Yabanī Adama qad anzalnā alaikum libasan yuwāri sauātikum wa rīsha.

"O children of Adam ! We have sent unto you raiments to conceal your shame and to serve as protection and decoration". (7 : 26)

As a matter of fact the word 'Rīsh' in the verse, literally means the wings of the bird. The wings of a bird lend beauty and grace to it and also serve as a means of protection for its body. The word, however, is commonly used when referring to beauty, elegance and fine dress. Of course the purpose of dress is to lend beauty and grace and to serve as protection against climatic effects. But the foremost use of dress is to cover private parts of the body. Allah has inculcated modesty and diffidence in the nature of man. It was for this reason that when Ḥaḍrat Adam and Ḥaḍrat Hawwā (Eve) (peace be on both of them) were deprived of the elegant

robes of Paradise, they began to use leaves of trees to cover their bodies. Hence consider this as the principal use of dress and choose a dress which conforms to the requirements of modesty. You should also make sure that your dress, besides affording adequate protection against climatic conditions, should also be of such a style that it should lend an aura of grace, elegance and culture to your personality. Do not wear dress of a style which should make you an object of ridicule or provoke satirical comments among the people.

2. You should keep in mind while putting on clothes that dress is a blessing which Allah has conferred on man only. It has been denied to all other living creatures. Offer thanks to Allah for this special favour and blessing. Endowed as you are with this distinctive bounty, you should never act contrary to the decrees of Allah or show ingratitude. Dress is a remarkable favour from the Lord. While putting on dress, re-kindle this feeling in your heart and express your sense of gratitude in the words which the Holy Prophet (peace and blessings of Allah be upon him) had taught to the believers.

3. Piety is the best apparel. Piety signifies purity of soul as well as righteous physical appearance. In other words you should wear dress of the kind which the Shari'ah has prescribed for the believers, which does not display arrogance or pride, which does not lend a feminine air to men nor a masculine appearance to women. The dress should be an emblem of your righteousness and devotion to God. The women should strictly conform to the rules set by Shari'ah in respect of female dress and men must observe the laws of Shari'ah with regard to male dress.

4. Put on a new dress with feelings of joy. Name the cloth and acknowledge the munificence and blessing of Allah. Inspired by a sense of gratitude to the Lord, recite the prayer which the Holy Prophet (peace and blessings of Allah be upon him) used to offer while putting on a new dress.

Ḥaḍrat Abū Sa'īd Khudrī (God be pleased with him) reports: "Whenever the Holy prophet (peace and blessings of Allah be upon him) put on a new dress, head dress shirt or a sheet covering, he used to recite the following prayer and insert the name of the garment in the recitation:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ ، اَسْئَلُكَ خَيْرَهٗ وَ خَيْرَ مَا

صُنِعَ لَهٗ وَ اَعُوْذُبِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ . «ابوداؤد»

Allahumma lakal hamdu anta kasautanihi as'aluka khairahu wa khaira ma suni'a lahu wa a'udhu bika min sharrihi wa sharri ma suni'a lahu. (*Abu-Dawud*)

O God! Unto Thee belongeth all praise. Even as Thou hast clothed me in this (garment), I ask of Thee the good thereof, and the good of that wherefor it hath been made, and I seek refuge in Thee from the evil thereof, and the evil of that wherefor it hath been made.

The prayer bears the following meaning: God! Grant me the favour to use the dress which you have bestowed on me for the same purposes which you deem righteous. Grant me the favour to cover my modesty with this dress and to protect my soul and body against immodesty and shamelessness. Grant me the favour to make it a means of adornment and grace for my body. God! Grant me the favour to eschew displaying ostentation, pride or arrogance in dress and let me not transgress the bounds set by you in the use of dress by your slaves, both men and women.

Ḥaḍrat 'Umar (God be pleased with him) stated: "The Holy Prophet (peace and blessings of Allah be upon him) observed: "Whosoever puts on a new dress and has means, should give away his old dress to the poor. On wearing a new dress, a person should recite the following prayer:

الحمد لله الذي كساني ما أواري به عورتي و اتجمل به في حياتي .

Alhamdu lillah-il-ladhī kasānī mā uwarī bihī 'auratī wa atajammalu bihī fī hayātī,

Praise be to God Who clad me with that wherewith I cover my shame, and wherewith I adorn myself in my life.

Whosoever reads the above prayer at the time of putting on a new dress, Allah will keep him under His care and protection in this life and in the life Hereinafter".

(*Tirmidhī*)

5. Take care to put on the dress with the right side first. While putting on the shirt, kurta, shervani or coat, wear the right sleeve first. Similarly while putting on a pyjama enter the right foot first. The Holy Prophet (peace and blessings of Allah be upon him) while putting on the shirt used to wear the right sleeve first and then put the left arm into the left sleeve. Similarly, the Holy Prophet (peace and blessings of Allah be upon him) used to put the shoe on his right foot first and then wore the left shoe. On taking off his shoes, the Holy Prophet (peace and blessings of Allah be upon him) first took off his left foot and then the right one.

6. You must shake the garments before putting them on, lest there be deadly insect hidden in them which might cause you harm. The Holy Prophet (peace and blessings of Allah be upon him) was once wearing socks in a jungle. He put on a sock and was intending to put on the second one when a crow dived and carried off the sock. The crow soared to a great height and dropped the sock on the ground. The shock of landing threw out of the sock a snake which fell at some distance. On seeing this, the Holy Prophet (peace and blessings of Allah be upon him) offered thanks to Allah and observed: "It is the duty of

every Muslim that on intending to wear socks, he should shake them first". (*Tabarani*)

7. Wear white dress. White dress is ideal for men, especially. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Wear white dress. It is the best. You ought to wear white cloth in life and bury your dead in a shroud made of white cloth". (*Tirmidhi*)

   On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed : "You should wear white clothes, for the white cloth stays cleaner and put your dead in white coffins".

   The phrase 'white cloth stays cleaner' implies that white cloth shows off the slightest stain instantly, which a person may clean immediately. If the cloth is dyed, the stains will not be seen instantly. Hence a person will not pay immediate attention to wash a dyed garment.

   It is recorded in *Sahih Bukhari* that the Holy Prophet (peace and blessings of Allah be upon him) used to wear white clothes. In other words, he (peace and blessings of Allah be upon him) not only liked to put on white dress himself, but also enjoined upon the male members of his Ummah to wear white clothes.

8. The length of your pyjama, lungi should fall above the ankles. The Holy Prophet (peace and blessings of Allah be upon him) holds such people as hopeless, the deprived ones and deserving of severe torment who out of pride and haughtiness let their pyjamas or lungis fall below their ankles. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "There are three types of people with whom God shall not speak on the Doomsday, nor look at them, nor will He admit them to Paradise after purifying them; rather God shall ordain a painful torment for them". Hadrat Abu Dhar Ghifari (God be pleased with him) submitted : "O Apostle of Allah (peace and plessings of Allah be upon you) who are these deprived and unfortunate people ?" The Holy Prophet (peace and plessings of Allah

be upon him) observed :

"Firstly, he who out of pride and haughtiness lets his lower garments fall below his ankles.

Secondly, the man who reminds others of the favours, he has done to them.

And thirdly, the one who wishes to promote his business by misrepresentation on oath". (*Muslim*)

Relating a personal anecdote, Hadrat 'Ubaid ibn Khalid (God be pleased with him) says : "I was once walking in the holy city of Medina when a voice said from behind: 'Lift up your lower garment—by so doing a man not only guards himself from physical filth but also from the impurity of soul". Looking over my sholuder, I saw the Apostle of God (peace and blessings of Allah be upon him). I submitted : "O Apostle of Allah (peace and blessings of Allah be upon you) ! It is a simple sheet of cloth that I am wearing. How can it show haughtiness and pride ?" The Holy Porphet (peace and blessings of Allah be upon him) observed : "Is it not obligatory for you to follow my example ?" On hearing these words of the Holy Prophet (peace and blessings of Allah be upon him), my eyes at once fell towards his lower garment and I saw that the length of his garment fell to the middle of his calf".

The Holy Prophet's (peace and blessings of Allah be upon him) observation that 'by keeping the length of his pyjama or lower garment above the ankles the man is guarded against not only physical dirt but also impurity of soul, is highly significant. It implies that when the length of a garment falls below the ankles, it gathers filth from the ground and becomes dirty. Soiled clothes are always offensive to a person of neat and clean taste. Moreover, the habit of wearing garments whose length falls below the a nkles betrays arrogance and pride and these two evils are symptoms of the impurity of soul. These considerations apart, the Qur'anic injunction 'The life of the Prophet is

the best example for you to follow' should suffice for a pious believer.

According to a tradition reported by Abū Dāwud, the Holy Prophet (peace and blessings of Allah be upon him) has given warning of terrible punishment for this offence. The Holy Prophet (peace and blessings of Allah be upon him) observed : "The pious believer should wear the length of his 'lower garment' up to the middle of his calf ; there is no harm if the length falls to the ankles ; but any part of the length which falls below the ankles shall burn in the fire. And on the Doomsday, God shall not even look at the man who out of pride and arrogance wears an apparel whose length falls below his ankles".

9. Do not wear silk. Garments of silk are befitting for females only. The Holy Prophet (peace and blessings of Allah be upon him) has strictly forbidden men to wear female dress or to put on effiminate airs.

Hadrat 'Umar (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Do not wear silk garments, for he who wears them in this world shall not wear them in the next" (*Bukhari*, *Muslim*). The Holy Prophet (peace and blessings of Allah be upon him) once observed to Hadrat 'Ali (God be pleased with him):

"Cut this silk cloth[1] into scarves and distribute them among these Fatimas[2]." (*Muslim*)

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1) This cloth had been sent as a gift from the ruler of Okaidar and Dooma.

2) 'Fatimahs' refers to following three illustrious ladies :

(i) Fatimah Zehra (God be pleased with her), favourite daughter of the Holy Prophet (peace and blessings of Allah be upon him) and the wife of Hadrat 'Ali (God be pleased with him).

(ii) Fatimah bint Asad (God be pleased with her) august mother of Hadrat Ali (God be pleased with him).

(iii) Fatimah (God be pleased with her) the daughter of Hadrat Hamza, the uncle of the Holy Prophet (peace and blessings of Allah be upon him).

This also shows that silk dress is desirable for women. It was for this reason that the Holy Prophet (peace and blessings of Allah be upon him) urged Ḥaḍrat 'Ali (God be pleased with him) to cut the silk cloth into scarves for the ladies, otherwise the cloth could have been used for some other purpose.

10. Women should not wear thin dress which should make their forms visible, nor should they put on a tightly fitting dress which might make their figures prominent and alluring. In this way, they would be exposing their bodies, despite having worn garments. The Holy Prophet (peace and blessings of Allah be upon him) has warned such immodest women of dire punishment.

"Women who are nude in spite of having garments on them who allure others and are allured by others shall be consigned to Hell. Their heads are awry like the humps of the *Bakht* (بخت) camels because of their coquettish posture. These women shall not enter Paradise, nor shall enjoy the sweet odour of Paradise, although the sweet odour of Paradise can be savoured from a long distance off". (*Riyad-us-Salihin*)

On one occasion, Ḥaḍrat Asma' (God be pleased with her) arrived in the presence of the Holy Prophet (peace and blessings of Allah be upon him) wearing thin clothes. On seeing her, the Holy Prophet (peace and blessings of Allah be upon him) turned his face at once and observed :

"Asma' when a woman comes of age it is not lawful for her to expose any part of her body except face and hands".

11. When wearing a Tehbund or pyjama do not lie down or sit in such a posture as to make prominent or lay bare any part of your body. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "Do not walk with one shoe on. Do not squat with one knee raised while you are wearing a Tehbund. Do not eat with your left

1. A sheet of cloth worn as a lower garment.

hand. Do not wrap up your whole body in a sheet in such a manner as to make it impossible for you to move your hands freely for performing your work or for offering prayers. Do not lie flat and put one leg over the other lest it should uncover your body.

12. Men and women should not adopt the same fashions in dress. The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "Allah sends curses on those men who adopt feminine fashions and Allah curses such women who adopt a masculine style". (*Bukhari*)

    Ḥaḍrat Abū Huraira (God be pleased with him) states: "The Holy Prophet (peace and blessings of Allah be upon him) has pronounced a curse upon a male who puts on female dress and has cursed a female who dresses herself in masculine fashion". (*Abū Dāwūd*)

    Someone once mentioned to Ḥaḍrat 'Ā'isha (God be pleased with her) that there was a certain woman who wore masculine shoes, whereupon Ḥaḍrat 'Ā'isha (God be pleased with her) observed: "The Holy Prophet (peace and blessings of Allah be upon him) has pronounced a curse upon such women who adopt masculine habits".

13. The women must cover themselves with a scarf and keep their head and bosom veiled. They should not wear scarf of such transparent stuff as to reveal their hair. The scarf is meant to veil the beauty of the person. God ordains in the Holy Qur'an:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ . «النور ۳۱»

Walyaḍribna bikhumurihinna 'alā juyūbihinna. (24:31)

"And draw their veils over their bosoms".

The Holy Prophet (peace and blessings of Allah be upon him) once received fine Egyptian voil. He (peace and blessings of Allah be upon him) cut out a piece and handing it to *Wahya Kalbi* (God be pleased with him)

observed: "Cut a piece and make a shirt for yourself and give the other piece to your wife to use as a scarf, but tell her to stitch another layer of cloth under it so that her form may not be exposed to view". (*Abū Dāwūd*)

Bearing this clear injunction of the Holy Book and Sunnah in mind, you should scrupulously follow the purport of Divine Command. Do not make a mockery of the Ordinance of Allah and His Messenger (peace and blessings of Allah be upon him) by wearing only a small strip of cloth around your neck.

Ḥaḍrat 'Ā'isha (God be pleased with her) states: "When this injunction was revealed, the women discarded thin garments. They cut their scarves out of coarse cloth". (*Abū Dāwūd*)

14. Dress yourself in keeping with your means and status. Do not dress up to show off vanity and to display an attitude of haughtiness towards others or to make an indecent show of your affluence. On the other hand, your dress should not cost more than your means permit, for thus you will be guilty of the sin of extravagance. Do not look shabby and crest-fallen so as to make an impression of penury and helplessness upon others. Do not make a show of destitution, despite having everything. Put on proper, suitable and neat garments in keeping with your means and position. Some people appear destitute by wearing rags or patched garments and consider it piety or virtue. Moreover, they view those who put on clean and neat dress as worldly-minded and irreligious. This conception of religion is wholly fallacious. Ḥaḍrat Abū al-Hasan 'Ali Shazlī (God be pleased with him) was once clad in very fine clothes. A destitute Sūfi took exception to this elegant turn out of Ḥaḍrat Shazlī (God be merciful to him) and remarked: "What need have the servants of God to put on such elegant dress?" Ḥaḍrat Shazlī (God be merciful to him) answered: "Brother, I have put on this elegant dress to express my gratitude

and homage to the Grand and Magnificent Allah, Your shabby appearance is a show of misery. You appear as if you were begging alms from the people". In reality, virtue does not consist in wearing rags, patched garments or clothes of inferior quality, nor does it require wearing luxurious apparel. The ingredients of virtue are the pious intentions and right thinking of the man. The truth is that every man should adopt a moderate and balanced attitude in all matters in consonance with his means and position. He should not let his soul grow dull by putting on destitute airs, nor should he display vanity and pride by wearing resplendent garments.

Ḥaḍrat Abūl Aḥwaṣ (God be merciful to him) reports a tradition from his father, "Once I went to the presence of the Holy Prophet (peace and blessings of Allah be upon him). I was then clad in very ordinary and mean dress. The Holy Prophet (peace and blessings of Allah be upon him) asked me: "Do you possess wealth and means ?" I submitted: "Yes, I do". The Holy Prophet (peace and blessings of Allah be upon him) then enquired: "What kind of goods do you possess ?" I submitted: "Allah has blessed me with all kinds of goods, camels, cows, goats, horses besides slaves". The Holy Prophet (peace and blessings of Allah be upon him) observed: "When Allah has blessed you with wealth and means, your person should manifest His Bounty and Favour". *(Mishkat)*

The implication is that when God has conferred ample means to you, why do you put on the garb of a beggar and destitute person ? This is an act of ingratitude to God.

Ḥādrat Jābir reports: "Once the Holy Prophet (peace and blessings of Allah be upon him) visited our house to see us. He (peace and blessings of Allah be upon him) chanced to see a man who was covered all over with dust; his hair was dishevelled. The Holy Prophet (peace and blessings of Allah be upon him) observed: "Does this

man possess no comb with which to set his hair?" The Holy Prophet (peace and blessings of Allah be upon him) then happened to see a man who was clad in a dirty dress. whereupon the Holy Prophet (peace and blessings of Allah be upon him) observed: "Does this man not possess even that (soap etc.) with which to wash his clothes clean".

(*Mishkat*)

A man submitted to the Holy Prophet (peace and blessings of Allah be upon him), "O Messenger of Allah (peace and blessings of Allah be upon you)! I like to have fine clothes and I like to dress my hair with oil, and wear nice shoes......' In this manner, he named several niceties he was fond of and even mentioned that he wished that his lash should also be of the best quality. The Holy Prophet (peace and blessings of Allah be upon him) listened to his conversation and then observed: "All these things are desirable and God views this fine taste with favour".

(*Mustadrak Hakim*)

Hadrat 'Abdullah b. 'Umar (God be pleased with him) states: "I submitted to the Holy Apostle of Allah: 'O Apostle of Allah (peace and blessings of Allah be upon you)! Would I be guilty of vanity and haughtiness if I wore fine and nice clothes?" The Holy Prophet (peace and blessings of of Allah be upon him) observed: "No, it is elegant to wear nice dress and elegance of dress pleases Allah". (*Ibn Mājah*)

The following tradition has also been reported by Hadrat 'Abdullah b. 'Umar (God be pleased with him): "The Holy Prophet (peace and blessings of Allah be upon him) observed: Put on both garments when saying prayers (in other words, dress yourself in full suit). Man owes it to God more than to any one else that he should go into His presence in his best apparel and the neatest state". (*Mishkat*)

Hadrat 'Abdullah b. Mas'ūd (God be pleased with him) states: "The Holy Prophet (peace and blssings of

Allah be upon him) observed : He who has a little bit of pride in his heart shall not enter Paradise". A man submitted : "Every man wishes that he should put on fine clothes and wear nice shoes". The Holy Prophet (peace and blessings of Allah be upon him) observed : "God Himself is Graceful and elegance pleases Him. In other words, elegant dress does not connote haughtiness. Haughtiness consists in ignoring the rights of others and looking down upon others as mean and base". (*Muslim*)

15. Observe good taste and propriety in dress and make-up. It is improper and offensive to good taste to go about with shirt unbuttoned at the chest, to wear buttons without proper arrangement, to roll up one leg of the trousers and keep the other down, to walk with one shoe on or to keep the hair dishevelled.

One day, the Holy Prophet (peace and blessings of Allah be upon him) was seated in the mosque when a man with dishevelled hair and unkempt beard came into his presence. The Holy Prophet (peace and blessings of Allah be upon him) made a gesture with his hand towards the man signifying that he should go and set the hair of his head and beard. The man went away and returned having settled his hair in better shape. Whereupon the Holy Prophet (peace and blessings of Allah be upon him) remarked : "Isn't it better to look elegant and exquisite than to wear unkempt hair? A man with dishevelled hair wears the look of the devil". (*Mishkat*)

Ḥaḍrat Abū Huraira (God be pleased with him) states : "The Holy Prophet (peace and blessings of Allah be upon him) observed : No one should walk with one shoe on ; either wear both shoes or take off both".

(*Tirmidhī*)

It is in the light of this tradition that the 'Ulama have forbidden the wearing of only one sleeve or only one sock.

16. Avoid wearing, red, gaudy or resplendent dress or showy black or yellow apparel. Red, gaudy and resplendent

dress is suited only to women and even women should observe proper rules about wearing such dress. As regards assuming superior airs by donning flowing robes and yellow garments, for the sake of displaying one's distinction, it is a sure sign of pride and haughtiness. Similarly, do not put on strange and funny clothes which may lend you an outlandish appearance and you may become an object of public ridicule.

17. Always put on simple, dignified, civilized dress and spend moderately on your clothes. Avoid luxury and extravagant finesse in matters of dress. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

    "Keep away from luxury, for the favourites of God are no lovers of ease and luxury". (*Mishkat*)

    The Holy Prophet (peace and blessings of Allah be upon him) also affirmed : "Allah will adorn that man with the dress of honour and nobility who, in spite of possessing means and power, observes simplicity in dress out of humility and obedience to God". (*Abū Dāwūd*)

    The illustrious companions (God be pleased with them) were one day sitting in company discussing worldly matters. The Holy Prophet (peace and blessings of Allah be upon him) remarked : "Simplicity of dress is one of the signs of Faith". (*Abū Dāwūd*)

    Once the Holy Prophet (peace and blessings of Allah be upon him) observed : "There are many a servant of God in the world whose outward appearance is humble ; their hair is dishevelled and dusty and their dress is ordinary and simple, yet in the sight of God their stature is very high. Should they take oath on something, Allah fulfils their oath. *Brā' b. Malik* (God be pleased with him) is one among this type of people". (*Tirmidhi*)

18. Give clothes to the destitute by way of expressing thanks to the Lord for having conferred the bounty of dress on you. The Holy Prophet (peace and blessings of Allah be

upon him) has observed: "Whosoever gives clothes to a Muslim to cover his body, Allah shall clothe that man on the Day of Judgement in the green dress of Paradise".
(*Abū Dāwūd*)

The Holy Prophet (peace and blessings of Allah be upon him) also affirmed: "A Muslim who gives clothes to another Muslim shall be afforded protection and safety by Allah as long as those clothes serve as a covering for the body of the beneficiary". (*Tirmidhī*)

), Give fine clothes according to your means to your servants and slaves who serve you day and night.

The Holy Prophet (peace and blessings of Allah be upon him) observed: "The slaves, male and female, are your brothers and sisters. God has given them under your charge. Hence to whomsoever Allah has given power and control over some one, he should give him the same to eat as he eats himself and the same kind of dress to wear as he wears himself and he should not give him work to do which is beyond his capacity, and should the slave be unable to cope with the load of work, the master should share his burden". (*Bukhari*, *Muslim*)

Etiquettes of Eating and Drinking

1. Wash your hands before taking your meals. It is in keeping with the rules of cleanliness and neatness that your mind should be satisfied about the cleanliness of your hands before starting the meal.
2. Say (بسم الله الرحمن الرحيم) *Bismilla hirrahhamā nirrahim* 'In the Name of Allah, the Most Beneficent ; the Most Merciful', while starting the meal. Should you forget this, then say بسم الله اوله و آخره as soon as you realise the oversight during the meal. Remember, the meal which is not consecrated by the Name of Allah is made lawful by the devil for himself.
3. Do not lean against anything when sitting down for a meal. Sit in a humble position with your knees raised or legs crossed or with one knee prostrate and the other one raised. The Holy Prophet (peace and blessings of Allah be upon him) used to sit for meals in this posture.
4. Always eat with your right hand. However, the left hand may be used simultaneously with the right hand, if needed.
5. Use three fingers while eating. If required, use four fingers except the little finger. Do not put your fingers in the food up to their roots.
6. Do not take a big morsel, nor a small one. Put the second morsel into your mouth only after swallowing the first one.
7. Do not wipe your fingers with bread. This is a filthy habit.
8. Avoid brushing off the loaves and refrain from knocking them about also.

9 Eat out of the plate from the edge which is nearest to you. Do not put your hand in the middle of the plate nor extend your hand to eat from that edge of the plate which is nearer to other diners.

10. If the morsel drops from your hands pick it up and eat it after cleaning or washing it.

11 Eat in company. Dining in company promotes cordiality and love and is a source of blessing.

12. Do not find fault with the food. Leave it if you don't like it.

13. Do not eat while the food is piping hot or simmering.

14. Avoid breaking into guffaws or indulging in too much conversation during dinner.

15. Do not sniff the food needlessly, It is a bad habit. Do not often open your mouth so wide during dinner that the other people may see the food you are munching between your teeth, nor should you pick your teeth repeatedly in the course of eating. The other diners will find this habit disgusting.

16. Sit down to eat and sit down also while taking a drink of water. However, if needed, you may eat fruit or drink water while standing.

17. If some soup is left over in the plate, drink it ; otherwise clear the sediments from the plate with a finger and lick the finger.

18. Do not blow on the articles of food. The breath that we exhale is polluted and poisonous.

19. Take three breathing pauses while drinking water. By this method you can drink according to your need and get full satisfaction. Beware, drinking all the water there is in the container in one breath may be harmful.

20. While eating in company pay due regard to the needs of the slow diners as well as those who eat at a rapid pace and rise only when all others have stopped eating.

21. When you have finished eating, lick your fingers and then wash your hands.

22. Do not pick up two pieces or slices at once while eating fruit.

23. Do not drink water from the spout of a water pot or a goblet etc. Drink from such a container that you may clearly see the water that you are pouring into your mouth in order that no filth or harmful substance goes into your stomach.

24. Say this prayer at the end of the meal:

الحمد لله الذى اطعمنا و سقانا و جعلنا من المسلمين .

Alhamdu lillahil-ladhī at'amanā wa saqānā wa ja'alanā min-al-Muslimīn.

"Praise be to God Who fed us and gave us drink and made us Muslims".

Etiquettes of going to bed and getting up

1. When the dusk falls call your children inside and do not permit them to play outside the home. It is safe not to let the children go out at night except in the of an urgent need. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

   "When the night falls stop your children at home, for at this hour evil spirits stalk the earth. However, after an hour has passed you may permit the children to move out".

2. At the hour of nightfall, say the following prayer. The Holy Apostle (peace and blessings of Allah be upon him) used to instruct his Companions (God be pleased with them) to say the same.

   اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَ بِكَ اَصْبَحْنَا وَ بِكَ نَحْيَا وَ بِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْرُ . «ترمذی»

   Allahumma bika amsainā wa bika asbahnā wa bika nahyā wa bika namutu wa ilaikan-nushūr. (*Tirmidhī*)

   "O God ! with Thy help do we enter upon the morning and with Thy help do we enter upon the evening. With Thy help do we live and with Thy help do we die. And unto Thee shall be the Resurrection".

   At the hour of the call for Maghrib (evening) prayer, say

this prayer :

اَللّٰهُمَّ هٰـذَا اِقْبَالُ لَيْلِكَ وَ اِدْبـارُ نَهَارِكَ وَ اَصْوَاتُ دُعَاتِكَ

فَاغْفِرْلِي . «ترمذی ، ابو داؤد»

Allahumma hādha iqbalu lailika wa idbaru naharika wa aswātu du'ātika faghfirlī. (*Tirmizi, Abu-Daud*)

"God, this is the hour of the approach of Thy night and the departure of Thy day and this is the time of Thy Mu'addhin's call. Hence grant me salvation".

3. Do not go to bed before saying 'Asha prayers. Often the 'Asha prayer may be missed if you take a nap before, prayer for who knows God will return life to man after this sleep (akin to death) or God forfeits his life for ever while he slumbers in death-like sleep. The Holy Prophet (peace and blessings of Allah be upon him) did not like to sleep in a house which was not lit up at night.
4. Soon after the fall of night, light up your homes. The Holy Prophet (peace and blessings of Allah be upon him) abstained from sleeping in a house which was not lit up at night.
5. Do not keep awake till late hours in the night. Adopt the habit of going to bed early at night and rising early at dawn. The Holy Apostle (peace and blessings of Allah be upon him) observed in this regard : "After the time of 'Asha prayers, you may either keep awake for the purpose of remembering God or to talk over necessary matters with the members of household".
6. Abstain from keeping awake at night and making up for sleep during the day. God has appointed the night a time for peace and rest. He has made the day a time for keeping awake and a time for labour to earn one's living. Surah al-Furqan (47) affirms :

وَ هُوَ الَّذِی جَعَلَ لَکُمُ الَّیلَ لِبَاسًا وَالنَّومَ سُبَاتًا وَّ جَعَلَ النَّهَارَ نُشُورًا .

Wa huwalladhi ja'ala lakumul laila libasan wannauma subatan-wa ja'alannahara nushura.

"And He it is Who created night a covering for you and sleep for repose and made the day (a time for) waking up".

And Surah-An-Naba affirms :

وَ جَعَلْنَا نَومَکُمْ سُبَاتًا وَّ جَعَلْنَا الَّیلَ لِبَاسًا وَّ جَعَلْنَا النَّهَارَ مَعَاشًا .

Wa ja'alnā naumakum subatan wa ja'alnāl laila libasan waja'aln-annahāra ma'āshā.

"And We made your sleep for repose and We made the night a covering and We appointed the day for livelihood". And in Surah al-Namal (86) God says :

اَلَمْ یَرَوْ اَنَّا جَعَلْنَا الَّیلَ لِیَسْکُنُوا فِیْهِ وَالنَّهَارَ مُبْصِراً اِنَّ فِیْ ذَالِكَ لَآیَاتٍ لِّقَومٍ یُؤْمِنُوْنَ .

Alam yarau annā ja'alnallaila liyaskunū fīhi wannahāra mubsiran inna fī dhalika laāyātil liqaumiyyuminūn.

"Have they not observed how We have made the night that they may rest therein and the day bright (so that they may strive during its course). No doubt, there are signs in it for a people who believe".

The implication of making the night dark so as to serve as a time of peace and rest and making the day bright so that

man may labour and strive is that one should keep a strict schedule of sleeping at night and working hard for earning one's livelihood during the day. In the light of day devote yourself energetically to work and make strenuous efforts to earn your living till your faculties and limbs begin to feel tired. Then in the night when an atmosphere of peace and privacy reigns, repose in bed in a calm and comfortable state. As soon as dawn breaks, arise and invoking the blessings of God enter the field of practical endeavour with renewed vigour. People who due to indolence and lethargy drone in day time or keep awake throughout night enjoying sensuous pleasures and making merry are guilty of violating the law of nature. They ruin their health and undermine their lives. Those who sleep long during the hours of the day not only neglect their daily work but also deprive their body and soul of necessary repose and calm; for sleep during the day cannot serve as an alternative for repose at night in providing rest and nourishment. The Apostle of God (peace and blessings of Allah be upon him) even disapproved of the idea that a man should remain awake all night for offering worship to God and thus suffer an unbearable trial.

The Apostle of God (peace and blessings of Allah be upon him) once said to Hadrat 'Abdullah b. 'Amir (God be pleased with him): "Is it true what I have heard that you regularly keep fast during the day and pass all night in offering prayers?" Hadrat 'Abdullah (God be pleased with him) submitted: "I confess this true". The Holy Prophet (peace and blessings of Allah be upon him) observed: "No, don't go on like that. Keep fast sometimes and eat and drink at other times. Similarly get some sleep and then rise and say prayers. You owe a duty to your eye". (*Bukhari*)

7. Do not sleep on a very soft bed. The true believers should forbear love of ease, indolence and luxurious living in the world. Life is a Jihad (struggle) for the true believers. The true believers should, therefore, follow an energetic, stren-

uous and a hardworking pattern of life. Ḥaḍrat 'Ā'isha (God be pleased with her) related : The Holy Prophet (peace and blessings of Allah be upon him) slept on a bed made of a hide-skin filled with the bark of a palm tree".

(*Shama'il Tirmidhi*)

Someone asked Ḥaḍrat Ḥafṣa (God be pleased with her) :

"What kind of a bed did you make for the Holy Prophet (peace and blessings of Allah be upon him) in your house ?" She replied : "There was a canvas cloth which we used to fold up and spread under the Holy Prophet (peace and blessings of Allah be upon him). One day, I thought that if I folded the cloth into four layers it would make a rather soft bed. So I folded up the canvas into four layers and spread it for the Prophet (peace and blessings of Allah be upon him) to sleep on. Next morning the Apostle (peace and blessings of Allah be upon him) enquired : "What was it that you spread beneath me last night ?" I submitted : "It was the same canvas cloth. However, I had folded it up into four layers to make a softer bed". The Holy Prophet (peace and blessings of Allah be upon him) observed : "No, keep it folded in two layers. The softness of the bed proved a hinderance in rising up for midnight prayers last night".

(*Shama'il Tirmidhi*)

Ḥaḍrat 'Ā'isha (God be pleased with her) reports : "One day a lady from the Ansār visited our house and saw the bed of the Holy Prophet (peace and blessings of Allah be upon him). She returned home and prepared a bedding and heavily padded it with wool to make it extra soft. She sent it as a gift for the Holy Apostle (peace and blessings of Allah be upon him). When the Holy Apostle (peace and blessings of Allah be upon him) returned home, he saw the bedding and enquired : "What is it ?" I submitted : "O Prophet of God (peace and blessings of Allah be upon him), so and so lady from the Ansār came and saw your bed.

She went back and has sent this bedding as a gift for you". The Holy Prophet (peace and blessings of Allah be upon him) said : "No, return it to her". I liked that bedding so much that I did not really want to return but the Holy Prophet (peace and blessings of Allah be upon him) insisted so hard that I had to send it back to the lady".

(*Shama'il Tirmidhi*)

The Holy Prophet (peace and blessings of Allah be upon him) was one day sleeping on a mat. Because of this, the mat impressed some marks on his august body. Ḥaḍrat 'Abdullah b. Mas'ūd (God be pleased with him) relates : "On seeing the marks of mat on his body I broke into tears". The Holy Prophet (peace and blessings of Allah be upon him) looked at me and enquired : "Why do you weep ?" I submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! The Emperors of Rome and Persia rest on silk and velvet cushions and you go to sleep on such a rough mat". The Holy Prophet (peace and blessings of Allah be upon him) observed : "There is no point for weeping in it. They love the world and we crave for the Hereafter".

On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed: "How can I lead a luxurious, easy and carefree life while the angel Israfil with a trumpet to his lips, with ears open, head bowed, stands waiting for the Lord's Command to blow the trumpet to usher in the Day of Doom". (*Tirmidhi*)

The precedent of the Holy Prophet (peace and blessings of Allah be upon him) requires the true believers to lead a strenuous life in the world and to abstain from luxurious, carefree living.

8. Perform ablutions before going to bed and sleep in a clean and pure state. If your hands are greasy with fat, wash them well before going to bed. The Holy Prophet (peace and blessings of Allah be upon him) has said : "The person

whose hands are greased with fat and goes to sleep without washing his hands had only himself to blame if he comes to harm (if he is bitten by some insect)".

The Holy Prophet (peace and blessings of Allah be upon him) used to perform ablution before going to sleep. On occasions when he wanted to sleep while in a state when a bath is obligatory, then he used to wash the unclean part and go to bed after performing ablutions.

9. When going to bed, close the doors of your house, extinguish the wick lamp or lantern, and put out the burning fire. Once fire broke out in the home of a person in Medinah at night. On that occasion, the Holy Prophet (peace and blessings of Allah be upon him) enjoined upon the people : "Fire is your enemy. Be careful to put it out before going to bed".

   The Apostle of God (peace and blessings of Allah be upon him) further observed : "Do not permit your little children to go out at the hour of evening, for at that hour evil spirits stalk the earth. When an hour or so of the night has passed, let them go out if need be. Close your doors at night reciting بسم الله (*Bismillah*) the name of God and extinguish the light after reciting بسم الله (*Bismillah*) God's name, and tie the mouth of the waterskin with the recital of بسم الله (*Bismillah*) God's name and again recite بسم الله (*Bismillah*) the name of God and cover the vessels in which you eat and drink. If there is no cloth cover available for this purpose, cover the pots and pans with something else.

10. Take care to keep the following things within reach of your bed at the time of going to sleep. Drinking water and a glass, a Jug, a stick, a box of matches or torch for lighting purposes, a miswak (twig for cleaning the teeth), a towel etc. If you are staying as a guest in a home, ask the host for directions to toilet rooms etc. You may thus save unnecessary inconvenience if a sudden need arises during the night. Seven things were always kept ready

near the bed when the Holy Prophet (peace and blessings of Allah be upon him) was in repose : (1) A bottle of oil. (2) A comb. (3) Collyrium container. (4) Scissors. (5) A Twig for cleaning the teeth. (6) a Mirror. (7) And a small wooden needle used for scratching the head etc.

11. Keep your shoes and clothes near at hand while going to bed. This will save you the trouble of looking for them on arising. Do not put on shoes at once after leaving the bed. Similarly, do not put on clothes without shaking them briskly. It is possible that some deadly insect may have crept into your shoes or clothes and, God forbid, may cause you harm.

12. Clean and give a brisk shake to your bed covers before lying down for sleep. If you get up from sleep to answer a need and return to bed, shake the bed covers once again. The Holy Prophet (peace and blessings of Allah be upon him) observed : "When a person leaves the bed at night and returns to it again, he should dust it thrice with the edge of his wrapping cloth, for he does not know what creature may have crept on to the bed in his absence".
(*Tirmidhī*)

13. Say the following prayer, when you get into bed. The Prophet's (peace and blessings of Allah be upon him) close attendant, Ḥaḍrat Anas (God be pleased with him) reports that on going to bed, the Holy Prophet (peace and blessings of Allah be upon him) used to offer the following prayer :

اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَطْعَمَنَا وَ سَقَانَا وَ کَفَانَا وَ اٰوَانَا فَکَمْ مِمَّنْ

لَا کَافِیَ لَہٗ وَلَا مُؤْوِیْ ۔ (شمائل ترمذی)

Alhamdu lillahil-ladhī at'amanā wa saqānā wa kafānā wa āawāna fa kam mimman lākāfia lahu wa lā mu'wī.
(*Tirmidhī*)

Praise be to God Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter ! How many there are who have neither a provider nor shelterer".

14. Recite some portion of the Holy Qur'an at the time of going to bed. The Holy Prophet (peace and blessings of Allah be upon him) invariably used to recite a portion of the Holy Qur'an before going to sleep. The Apostle of God (peace and blessings of Allah be upon him) has observed : "God sends an angel to a man who recites a portion of the Book of Allah on going to sleep to protect him from all harm till the time of his rising". (*Ahmad*)

    The Holy Prophet (peace and blessings of Allah be upon him) has further observed : "When a man lies down on the bed, an angel and the devil call on him. The angel says to him : "Close thy deeds of the day with a virtuous act". And the devil says : "Close thy deeds of the day with an evil act". If that man then recites the name of God before going to sleep, the angel stands guard over him all night".

    Ḥadrat 'Ā'isha (God be pleased with her) has reported : "When the Holy Prophet (peace and blessings of Allah be upon him) went to bed, he used to join his hands in the style of prayer and having recited the Surahs الخلاص ، الفلق ، الناس used to breathe upon his hands and then starting from his head, face and the front he passed his hand over his body as far as it could go. The Holy Prophet (peace and blessings of Allah be upon him) repeated this act three times". (*Tirmidhi*)

15. While going to sleep adopt the following posture : Put your right hand under the right cheek and turn on the right side of the body before falling asleep. Ḥadrat Bra, (God be pleased with him) relates : "The Holy Prophet (peace and blessings of Allah be upon him) used to rest in this posture that his right hand lay under his right cheek. At the moment of taking repose the Apostle (peace and

blessings of Allah be upon him) used to say the following prayer :

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ .

Rabbi qini 'adhābaka yauma tab'athu 'ibādaka.

"O God ! Save me from Thy doom on the day Thou wilt raise Thy bondmen".

Hisn Hasīn records that the Holy Prophet (peace and blessings of Allah be upon him) used to recite this prayer three times.

16. Do not lie down on your belly nor take a turn on the left side of your body when going to sleep. The father of Ḥaḍrat Mu'ish Tafkhat al-Ghifari (God be pleased with him) relates : "I was lying on my belly in the mosque. Presently a person startled me with a touch of his foot and observed : "God disapproves of this posture of lying down." When I looked up I saw the person of the Holy Prophet (peace and blessings of Allah be upon him)".
(*Abū Dāwūd*)

17. Sleep in a place where fresh air is accessible. Do not sleep in closed rooms where there is no opening for letting in fresh air.

18. Do not keep your face covered when asleep. This habit is harmful to health. Sleep with your face uncovered so that you may inhale fresh air.

19. Take care not to sleep on roofs which are not surrounded with a ridge of the wall or railing. Put on light before stepping down the stairs as a little oversight often causes grave consequences.

20. Even in the freezing cold, do not keep the stove burning while you are asleep, nor keep the lantern on in a closed room. The gases produced by fire are deeply injurious to

health ; sometimes they may even prove fatal and cause death.

21. Say the following prayer before falling asleep. Hadrat Abū Huraira (God be pleased with him) has reported: "The Apostle of God (peace and blessings of Allah be upon him) used to say this prayer before going to sleep :

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَ بِكَ اَرْفَعُهُ اِنْ اَمْسَكْتَ نَفْسِي فَارْحَمْهَا ، وَ اِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ . «بخاری ، مسلم»

Bi-ismika Rabbī wada'tu janbī wa bika arfa'uhu in amsakta nafsī farhamhā wa in arsaltahā fahfazhā bima tahfazu bihī 'ibādakas-sālihīn. (*Bukhari, Muslim*)

"In Thy name, my Lord ! I lay my side (on the bed) and in Thy name I raise it. If Thou withhold my soul, then have mercy thereon. If Thou send it back, then guard it even as Thou doest guard Thy righteous bondmen".

In case memory does not retain this prayer, here is a brief prayer :

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰى . «بخاری ، مسلم»

Allahumma bismika amutu wa ahyā. (*Bukhari, Muslim*)

"O God ! In Thy name do I live and die".

22. Form the habit of waking up in the small hours of the night. It is essential to rise in the last quarter of the night and remember God to master your desires and physical demands and to establish communion with God. The distinctive trait of the favourites of God, as God has Himself affirmed, is that they wake up in the night and

bow in humility to God and make prostrations and seek His forgiveness for their sins. It was the custom of the Holy Prophet (peace and blessings of Allah be upon him) to repose in the early part of the night and to get up in the small hours and engage himself in devotion to God.

23. Say this prayer on arising from sleep :

الحمد لله الذی احیانا بعد ما اماتنا و الیه النشور .

«بخاری ، مسلم»

Alhamdu lillahil-ladhī ahyānā ba'da mā amātanā wa ilaihin-nushūr (*Bukhari, Muslim*)

"Praise be to God Who restored us unto life, having caused us to die and unto Him shall be the Resurrection".

24. Offer thanks to the Lord on seeing a happy dream and take it as a good omen in your favour. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Prophethood now bears glad tidings and nothing besides". The people enquired : "What do the glad tidings signify ?" The Apostle of God (peace and blessings of Allah be upon him) observed : "A happy dream". (*Bukhari*). The Holy Prophet (peace and blessings of Allah be upon him) further remarked : "Whoever is the more truthful among ye will see a more truthful dream". The Prophet (peace and blessings of Allah be upon him) instructed the people, "Offer thanks to the Lord and praise Him whenever you see a happy dream. And relate your happy dreams and relate them to your friends only". Whenever the Holy Prophet (peace and blessings of Allah be upon him) saw a happy dream, he related it to his companions (God be pleased with them) and he used to say to his friends (God be pleased with them) : "Recount your dreams to me and I shall tell you their interpretation". (*Bu[illegible]*)

25. Invoke blessings frequently upon the Holy Prophet (peace and blessings of Allah be upon him). Perchance God may bless you with a vision of His Apostle (peace and blessings of Allah be upon him).

Hadrat Maulana Muhammad 'Ali Mongiri (may God show him mercy) once asked Hadrat Fazal Rahman Ganj Muradabadi (may God show him mercy), "Teach me some special Darūd (prayer of Benediction) by which I may win the favour of being blessed with the vision of the Holy Prophet (peace and blessings of Allah be upon him)". Hadrat Fazal Rahman Ganj Muradabadi replied : "There is no special prayer of Benediction. You need to cultivate deep devotion only". Later after some deliberation he observed : "However, with the following Benediction Hadrat Syed Hassan (may God show him mercy) won his object :

اللهم صل على محمد و عترته بعدد كل معلوم لك .

Allahumma salli 'ala Muhammadin wa 'itratihī bi'adadi kulli ma'lūmin laka.

"God! shower Thy Grace upon Muhammad and his family to the ultimate extent of numbers which are in Thy Knowledge".

The Holy Prophet (peace and blessings of Allah be upon him) observed : "He who sees my vision in dream actually sees me, for the devil cannot appear in my form".

(*Shama'il Tirmidhi*)

Hadrat Yazīd Fārsī (may God show him mercy) used to calligraph the Holy Qur'an. Once he was blessed with the vision of the Holy Prophet (peace and blessings of Allah be upon him) in a dream. Hadrat Ibn 'Abbas (God be pleased with him) was alive at that time. Hadrat Yazīd (may God show him mercy) mentioned his dream to him. Thereupon Hadrat Ibn' Abbas (God be pleas-

ed with him) related this tradition to him, "Whoever sees my vision in a dream actually sees me, for the devil can never appear in my form". Then 'Abbas (God be pleased with him) asked Yazīd (may God show him mercy) : "Can you describe the appearance of the person you saw in your dream ?" Ḥaḍrat Yazīd (may God show him mercy) recounted : "His frame and height were of fine proportions. He had a brown complexion inclined towards fairness. He had dark eyes and a smiling, handsome, round face. He had a thick beard covering his whole visage and flowing down to and spreading over his bosom". Ḥaḍrat Ibn 'Abbas (God be pleased with him) affirmed : "Yes, if you had seen the Holy Prophet (peace and blessings of Allah be upon him) in his life you could not have given a better description of him" (*i.e.* The description given by you resembles the actual appearance of the Apostle (peace and blessings of Allah be upon him)". (*Shama'il Tirmidhi*)

26. When, God forbid, you see an unhappy or terrifying dream, never relate it to any one. Beseech God to protect you from the menace of the dream. If it pleases God, you shall remain free from the evil of the dream. Hadrat Abu Salama (God be pleased with him) relates : "I often used to fall ill on seeing unhappy dreams. One day, I described my complaint to Ḥaḍrat Abu Qatada (God be pleased with him) who related to me the following tradition of the Holy Prophet (peace and blessings of Allah be upon him) : "A happy dream is a blessing from God. If any of you sees a happy dream, he should not relate it to any one besides his sincere friend. If any of you sees a bad dream, he should not mention it to any one. On the other hand, as soon as he wakes from sleep he should recite "أعوذ بالله من الشيطان الرجيم" (*A'audhu billahi minashshaitā nirrajīm* three times and breathe a 'tut-tut' towards his left side and then take a turn over to the other side. In this manner, he will remain safe from the menace of the dream".

(*Riyad-us-Salehin, Muslim*)

27. Do not relate false dreams conceived by your own imagination. Hadrat 'Abdullah b. 'Abbas (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) observed : "The person who relates concocted dreams which he has not seen shall be awarded a punishment to bind two grains of barley in a knot and he will never be able to do it". (*Muslim*)

And the Holy Prophet (peace and blessings of Allah be upon him) observed : "It is a great calumny that a man should relate what he has not seen with his own eyes". (*Bukhari*)

28. When a friend relates his dream to you, give him a favourable interpretation and say a prayer to invoke the blessings, the blessing of God upon him. A man once related his dream to the Holy Prophet (peace and blessings of Allah be upon him). He observed : "You have seen a good dream and it shall have a happy outcome".

After the dawn prayers the Holy Prophet (peace and blessings of Allah be upon him) used to sit cross-legged and asked the people to relate to him if anyone had seen a dream and before listening to anyone's dream, the Holy Prophet (peace and blessings of Allah be upon him) used to observe this saying :

خَيْرًا تَلَقَّاهُ وَ شَرًّا تَوَقَّاهُ وَ خَيْرًا لَنَا وَ شَرًّا عَلَى أَعْدَائِنَا

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

Khairan tālaqqāhu wa sharran tawaqqāhu wa khairan lanā wa sharran 'alā ā'da'inā walhamdu lillahi rabbil 'ālamīn.

"May the goodness of this dream be bestowed on you and may you be protected from its menace. May this dream prove favourable to us and may it bring curse

upon our enemies. Praise and thanksgiving is due to God alone Who is the Lord of all worlds".

29. If a dream strikes feelings of terror into you or an awkward dream perplexes you, you should recite the following prayer to get rid of fear or perplexity and ask your grown-up children also to learn it by heart.

Hadrat 'Abdullah b. 'Amr b. al 'Ās (God be pleased with him) related that whenever a person saw a terrible or awkward dream, the Holy Prophet (peace and blessings of Allah be upon him) in order to resolve his perplexity used to instruct him to say the following prayer :

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهٖ وَ عِقَابِهٖ وَ شَرِّ عِبَادِهٖ وَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَ اَنْ يَحْضُرُوْنِ .

«ابوداؤد ، ترمذی»

A'udhu bikalimatillahittāammati min ghadabihī wa iqābihī wa sharri 'ibadihī wa min hamazatishshayātīni wa anyahdurūn.

"I seek the protection of the perfect words of God against His wrath and anger and punishment, against the evil-doings of His creatures, against the fears of evil spirits and against the possibility that these evil spirits or their fears should assail me".

Etiquettes of Walking

1. Walk on a medium pace in the way. Do not rush to become an object of ridicule for the onlookers, nor drag your feet so wearily that people might think you are ill and start making anxious enquiries after your health. The Holy Prophet (peace and blessings of Allah be upon him) used to take long steps when walking and placed his feet firmly on the ground ; he never dragged his feet in the course of walking.
2. Walk with poise and dignity with eyes cast down. Do not continue to look sideways at everything along the path. It is childish and improper. The Holy Prophet (peace and blessings of Allah be upon him) used to walk with his holy self inclined forward as if he were descending a slope. He (peace and blessings of Allah be upon him) used to move with dignity at a rather quick pace and kept an alert but self-possessed posture of body. He (peace and blessings of Allah be upon him) never looked sideways, right or left, on the road.
3. Walk humbly with even steps. Do not walk arrogantly and proudly. You can't split the earth with a kick nor are you going to scale the heights of mountains. What is the reason, then, for striking arrogant and haughty postures in walking ?
4. Walk with shoes on. Do not walk bare foot. Shoes protect the feet from injury by thorns, pebbles or other harmful bits and pieces lying on the way, as well as from the bites of deadly insects. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Keep your

shoes on most of the time. A person who keeps his shoes on is a kind of rider".

5. Be mindful of good taste, propriety and dignity when walking along the road. Walk with both shoes on, or with both feet bare. It is ridiculous to walk with a shoe on one foot and the other foot bare. Observe utmost care not to display such bad taste or improper behaviour unless it is absolutely necessary. The Holy Prophet (peace and blessings of Allah be upon him) observed : "No one should walk with one shoe on. Walk with both shoes on or with both feet bare". (*Shama'il Tirmidhi*)

6. Keep the ends of your dress folded in the course of walking to avoid the danger of entanglements. The Holy Prophet (peace and blessings of Allah be upon him) during walks used to roll up his attire a bit.

7. Walk shoulder to shoulder with your companions without observing any formalities. Do not walk ahead of your companions to show off your higher rank. Sometimes walk hand in hand with your fellows in a spirit of close friendship. The Holy Prophet (peace and blessings of Allah be upon him) never displayed his distinguished rank while walking with his companions (God be pleased with them). Often the Prophet (peace and blessings of Allah be upon him) would walk behind his companions (God be pleased with them) and sometimes took the hand of a companion into his own sacred hand as a mark of intimate companionship.

8. Strictly observe the following etiquettes while walking along the road. Do not stop or sit on the way with the object of staring at the passers-by. If on occasions you must stop or sit on the way, you should follow the following six rules :

   (1) Keep your eyes downcast.

   (2) Remove harmful bits and pieces out of the way.

   (3) Respond to the 'salam' of others.

(4) Persuade the people to do good and prevent them from doing evil.

(5) Show the way to travellers who have lost direction.

(6) Help those who are in trouble or are facing hardship.

9. In the course of a journey, seek the companionship of the good and avoid the chance of travelling with the wicked.

10. Men and women should not walk in a mixed company on the road. The women should avoid the middle path and walk along the edge of the road. The men should walk apart from the women. The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Collision with a mud-stained swine drenched in stinking slush is tolerable, yet it is inadmissible that a stranger should rub shoulders with a female".

11. Whenever righteous women have to pass along the road out of any need or necessity, they should wrap their bodies, garments and all pieces of physical adornment carefully with a 'burqa' or a sheet and cover their faces with a veil.

12. Do not wear a piece of ornament which gives out a tinkling sound while you walk, or otherwise, walk with soft and even steps so that the tinkle of your ornaments may not invite the attention of those unrelated to you.

13. Women should not use strong perfumes if they intend to go out on the road. The Holy Prophet (peace and blessings of Allah be upon him) has disapproved of such women in strong terms.

14. When you emerge from your home, look up to the sky and say the following prayer :

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ اَللّٰهُمَّ اِنِّى اَعُوْذُ بِكَ مِنْ اَنْ نَزِلَّ

اَوْ نُزَلَّ وَ اَنْ نَضِلَّ اَوْ نُضَلَّ اَوْ نَظْلِمَ اَوْ يُظْلَمَ عَلَيْنَا.

اَوْ نَجْهَلَ اَوْ يُجْهَلَ عَلَيْنَا . «مسند احمد»

Bismillahi tawakkaltu 'alallahi Allahumma innī a'udhu bika min an-nazilla au nuzalla wa an-nadilla au-nudalla au nazlima au yuzlama 'alainā au najhala au yujhala 'alainā.

"In the name of God, I rely upon God. O God Behold we seek refuge in Thee lest we slip, or go astray or wrong or be wronged, or act foolishly or any one should act foolishly with us".

15. On going to the bazar, say this prayer :

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّى اَسْئَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا

وَ اَعُوْذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيْهَا ، اَللّٰهُمَّ اِنِّى اَعُوْذُ بِكَ

اَنْ اُصِيْبَ بِهَا يَمِيْنًا فَاجِرَةً اَوْ ، صَفْقَةً خَاسِرَةً .

Bismillahi Allahumma innī as 'aluka khaira hādhihis-sūqi wa khaira ma fīha wa a'udhu bika min sharrihā wa sharri mā fīhā. Allahumma innī a'udhu bika an usība bihā yaminan fājiratan au safaqatan khāsiratan.

"In the name of God. O God ! Behold I ask of Thee good of this market and the good of that which is therein and I seek refuge in Thee from the evil thereof and the evil of that which is therein. O God ! Behold I seek refuge in Thee lest I take a false oath or strike a bargain herein incurring loss".

Hadrat 'Umar b. Khattab (God be pleased with him) stated that the Holy Prophet (peace and blessings of Allah be upon him) had observed : "The man who says this prayer on entering the bazar, God adds ten lakh virtues to his account and forgives his ten lakh sins and raises his merits by ten lakh degrees :

لآ اله الا الله وحده لا شريك له له الملك وله الحمد

يحي و يميت و هو حي لا يموت بيده الخير و هو على

كل شيء قدير . (ترمذى)

La ilāha illallahu wahdahū lā sharīka lahu lahul-mulku wa lahul-hamdu yuhyī wa yumītu wa huwa hayyun lā yamūtu biyadihil-khairu wa huwa 'alā kulli shai'in qadīr.

"There is no deity save God. He is alone. No partner hath He. His is the Sovereignty and His is the praise. He giveth life and He giveth death. He is the Ever Living that never dieth. In His hand is all the good and He hath power to do all things". (*Tirmidhi*)

Etiquettes of Travelling

1. You should set out on a journey at a suitable hour so that the journey may be completed in the shortest possible time and hours of prayers may also be properly observed. The Holy Prophet (peace and blessings of Allah be upon him) generally held Thursday to be a propitious day to start on a journey himself or for sending someone else on a journey.
2. Do not go on a journey alone. If possible, travel in a company of three persons. This ensures proper care of baggage and needs are easily met by mutual co-operation. Companionship during a journey also ensures safety from several dangers and mishaps. The Holy Prophet (peace and blessings of Allah be upon him) once observed : "If the disadvantages of travelling alone that I am aware of are made known to the people, no rider would go on a journey alone during the night". (*Bukhari*). On one occasion, a man having made a long journey came to the presence of the Holy Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) enquired from the traveller, "Who is thy companion ?" The traveller submitted : "O Prophet of God (peace and blessings of Allah be upon you) I have no companion. I have come alone". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : "A lone rider is a devil ; two riders are devils too ; but three riders are riders all right". (*Tirmidhi*)
3. A woman must go on a journey in the company of her spouse or lawful kith and kin. In the case of ordinary

travelling for a day or half, she may go alone, but it is always [discreet for a woman not to move out alone. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "It is not permissible for a woman who believes in God and the Day of Judgement to go on a journey lasting for three or more days alone". She may, however, undertake such a long journey if she is accompanied by her father, brother, husband, her own son or any other lawful kith or kin". (*Bukhari*). The Holy Prophet (peace and blessings of Allah be upon him) is reported to have remarked on one occasion : "A woman should not go alone even on a journey of one day and one night". (*Bukhari*, *Muslim*)

4. On leaving for a journey when you get on to the vehicle of transport and it begins to move, say this prayer :

سُبْحٰنَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَ اِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ۔ اَللّٰهُمَّ اِنَّا نَسْئَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَ مِنَ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِعَنَّا بُعْدَهٗ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ ، اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَاٰبَةِ الْمَنْظَرِ ، وَ سُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَالْوَلَدِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَ دَعْوَةِ الْمَظْلُوْمِ ۔ «مسلم ، ابوداؤد ، ترمذى»

Subhan-al-ladhi sakhkhara lanā hadhā wa mā kunna lahu muqrinīna wa innā ila rabbinā lamunqalibūn. Alla-

humma innā nas'aluka fī safarina hadhal-birra wat-taqwa wa min-al-'amali ma tarda. Allahumma hawwin 'alainā safaranā hadhā watwi 'annā bo'dahu. Allahumma antas-sahibu fis-safari wal-khalifatu fil-ahli. Allahumma innī a'ūdhu bika min wa'thā' is-safari wa ka'ābat-il-manzari wa sū'il-munqalabi fil-mali wal-ahli wal-waladi wal-hauri ba'dal-kauri wa da'watil-mazlūmi.

(*Muslim, Abu-Dawud, Tirmizi*)

"Glory be unto God Who hath subjugated this (beast) unto us, though we were unable to subdue it. Behold we are assuredly to return unto our Lord. O God ! Behold, we beg of Thee in this journey of ours righteousness and piety and a conduct wherewith Thou wilt be well pleased. O God ! Make this journey of ours easy for us, and roll up for us the distance thereof. O God ! Thou art (our) companion in this journey, and representative in (our) household. O God ! Behold, I seek refuge in Thee from the toil of this journey, from holding a sad sight and a bad reverse in my wealth and household and from deficiency after plenty, and from the curse of the oppressed".

4. Pay due regard to the comfort and convenience of others on the way. Your fellow-travellers have a right on you. The Holy Qur'an affirms : والصاحب بالجنب—*Was-sahibi bil-Janbi.* "Be nice to the companion beside you". The term 'companion beside you' includes all such persons who happen to be your fellow-travellers any time, anywhere. The brief fellowship in the course of a journey imposes a duty on you to show the best conduct towards your fellow-traveller and take the utmost care not to cause him any physical or mental distress by utterance or deed. The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "The chief of the nation is the servant of the people. The person who excels others in rendering good service to his fellow men can be surpassed in piety by no one, save those who attain martyrdom in the way of God".

(*Mishkat*)

5. **Say two Raka,ats of Thanksgiving on leaving for a journey and on returning from it. Such was the custom of the Holy Prophet (peace and blessings of Allah be upon him).**

6. **When your train or bus ascends a slope or your aeroplane takes off and is air-borne, say this prayer :**

اَللّٰهُمَّ لَكَ الشَّرَفُ عَلٰى كُلِّ شَرَفٍ وَ لَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ .

Allahumma lakash-sharafu 'ala kulli sharafin wa lakal-hamdu 'ala kulli hālin.

"O God, Thou art supreme over all heights and elevations. Praise and Thanksgiving under all circumstances is due to Thee alone".

7. **If you have to halt your journey at night, stay at a safe place where your life and goods are sufficiently safeguarded against thieves and brigands as well as from the menace of deadly animals or insects.**

8. **Having achieved the purpose of your journey, make haste to return home. Do not wander about aimlessly.**

9. **On return from a journey, do not enter your house suddenly without sending in advance information of your arrival. Offer two Raka'ats of prayers in the mosque, thus affording time to the members of your household during which they may make preparations to accord you a befitting welcome.**

10. **Take care of the comfort and cause of the animals accompanying you during the journey and look after the needs and protection of the rider who accompanies you.**

11. **Travelling in the cold weather, carry your bedding with you. Do not cause unnecessary trouble to your host.**

12. **Carry a tumbler and a prayer mat during the journey to avoid inconveniences at times of need like purification,**

ablution, prayer and taking a drink of water.

13. When some persons are travelling in a company, they should appoint one person from among themselves to act as their Amir (Leader). But each one should keep his ticket, money for necessary expenses and other baggage in his own custody.

14. When night falls in the course of a journey, you should say this prayer :

يَا أَرْضُ ! رَبِّي وَ رَبُّكِ اللّٰهُ أَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَ شَرِّ مَا

خُلِقَ فِيْكِ وَ شَرِّ مَا يَدِبُّ عَلَيْكِ وَ أَعُوْذُ بِاللّٰهِ مِنْ أَسَدٍ

وَ أَسْوَدَ وَ مِنَ الْحَيَّةِ وَالْعَقْرَبِ وَ مِنْ شَرِّ سَاكِنِي الْبَلَدِ وَ

مِنْ وَّالِدٍ وَّمَا وَلَدَ . «ابو داؤد»

Ya ardu, Rabbī wa Rabbukillahu a'udhu billahi min sharriki wa sharri ma khuliqa fīki wa sharri ma yadibbu 'alaiki wa a'udhu billahi min asadin wa aswada wa min-al-hayyati wal-'aqrabi wa min sharri sākin-il-baladi wa min-wālidin-wamā walad. (*Abu-Dawud*)

"O earth ! My Lord and Thy Lord is God. I seek refuge in God from thine evil, and evil of that which is in thee, from the evil of that which hath been created in thee, and from the evil of that which moveth over thee. I also seek refuge in God from the lion and the Aswad, from the serpent and the scorpion, from the evil of the dweller in the land, from the begetter, and that which (the begetter) begetteth".

15. At the time of returning home from a journey, say this prayer :

اوبا اوبا لربنا توبا لا يغادر علينا حوبا . (حصن حصين)

Auban auban lirabbinā tauban lā yughādiru 'alainā hūban.
(*Hisn Hassien*)

"We are returners, penitents before our Lord, penitence that may not let any effect of our misdeeds remain on us.

16. On sending off someone on a journey, accompany him for some distance. On taking leave, ask him to say a prayer and say this prayer for him when the traveller departs :

استودع الله دينك و امانتك و خواتيم عملك .

(حصن حصين)

Astaudi 'ullāha dīnaka wa amanataka wa khawatīma 'amalika. (*Hisn Hassien*)

"Unto God' I commend your faith, your trust, and the conclusion of your deeds".

17. Extend a warm welcome to the traveller when he returns from the journey. Make affectionate remarks and shake hands with him or embrace him as need be or as the occasion demands.

Etiquettes of Mourning and Grief

1. Endure calamities with patience and calmness. Do not lose heart and never let your grief and sorrow exceed moderate proportions. No person in the world can remain safe and unaffected by sorrow, grief, calamity, hardship, affliction, failure or loss. The response of the believers and unbelievers is, however, different in this respect. The non-believer loses his sense under the burden of pains and sorrows and is completely immobilised by feelings of hopelessness and dismay. Sometimes he succumbs to grief and commits suicide. In contrast the believer remains undaunted in the face of the greatest calamity and never leaves command over his patience. At such times he becomes a symbol of patience and perseverance and stands firm like a rock. He takes the view that whatever has occurred was decreed by God and no command of God is devoid of wisdom or purpose. Hence whatever God commands is for the ultimate good of man and surely there is always an aspect of grace in all the dealings of God with man. This reasoning produces a state of spiritual calm and satisfaction and the bitter taste of sorrow turns into sweetness. This faith in the predetermined destiny makes the burden of hardship light and calamity becomes easy to bear. God has affirmed :

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي

كِتَٰبٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا

تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ . «الحديد ٢٢-٢٣»

Mā asāba mim-musibatin fil-ardi wa lā fī anfusikum illā fī kitaabin min qabli annabra'ahā. Inna dhalika 'alallahi yasirun likailā ta'sau 'alā mā fatakum.

(Al-Hadeed : 22, 23)

"Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being. Lo! that is easy for Allah that ye grieve not for the sake of that which hath escaped you".

In other words one of the merits of putting faith in a divinely appointed destiny is that the believer finds solace even amidst the greatest suffering deeming it to be the decree of the Providence. He remains unshaken and in all matters looks towards the Merciful God and thinks only of His Grace and endeavours to seek good out of every evil by employing his virtues of patience and contentment under all circumstances. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"How excellent is the state of the true believers! He wins Grace under all conditions. If he is afflicted with grief, sickness or poverty, he bears them in peace and such trials bring goodness to him. If he is rewarded with happiness and prosperity it becomes the cause of goodness for him". *(Muslim)*

2. On hearing a tragic or painful news or if you suffer loss or sustain grief or injury or are beset with a sudden misfortune, recite at once : إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ—***Innā lillahi wa innā ilaihi raaji'ūn.***

"Lo! We are Allah's and lo! unto Him are we to return". *(al-Baqarah)*

The implication is that all our possessions belong to God; God has given us everything and He is the One

Who will take everything. We are his creatures and we must return to Him. We submit to the Will of God in all matters and are content with His Dispensation. All acts of God contain certain purpose, wisdom and justice. He acts with greater good in view. It is the duty of His faithful servant never to resent the actions of the Lord. God observes :

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ الَّذِينَ اِذَا اَصَابَتْهُمْ مُصِيبَةٌ قَالُوا اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُونَ . اُولٰئِكَ عَلَيْهِمْ صَلَوٰةٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ اُولٰئِكَ هُمُ الْمُهْتَدُونَ .

«البقره ١٥٥-١٥٧»

Wala nabluwannakum bishai'im minal khaufi walju'i wa naqsimminal-am-wāli wal anfusi wassamarāti wa bashshi-ris-sābirīn-al-ladhīna idha-asābathum musībatun qālū innā lillahi wa innā-ilaihi rāji'un. Ulā'ika 'alaihim salawa-tummin Rabbihim wa rahmatun wa ula'ika humul muhta-dūn. *(2 : 155-157)*

"And surely we shall try you with something of fear and hunger and loss of wealth and lives and crops ; but give glad tidings to the steadfast who say, when a misfortune striketh them : Lo ! we are Allah's and lo ! unto Him we are to return. Such are they on whom are blessings from their Lord and Mercy. Such are the rightly-guided".

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "When a man is afflicted with hardship and says : اِنَّا لِلّٰهِ *Innā lillahi*

God removes his affliction and blesses him with a happy outcome and bestows on him what his heart desires in reward for it".

On one occasion when his lamp went off, the Holy Prophet (peace and blessings of Allah be upon him) said : انّا للہ و انّا الیہ رَاجعُون—*Innā lillahi wa innā ilaihai raji'ūn*

Someone enquired: "O Holy Prophet (peace and blessings of Allah be upon you) ! Is it a calamity if the lamp goes off ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, everything that causes hardship to a believer is a calamity". And the Holy Prophet (peace and blessings of Allah be upon him) has observed :

"God forgives all the sins of those Muslims who suffer a torment of the soul or physical pain, illness, sorrow, grief or affliction, even the injury on account of the piercing of a thorn (and bear all these trials with patience)".

(*Bukhārī*, *Muslim*)

Hadrat Anas (God be pleased with him) reports :

"The Holy Prophet (peace and blessings of Allah be upon him) observed : 'The more severe the trial and hardship, the greater its reward. When God cherishes love for a group of people, He puts them to trial to cleanse them more and to make them pure. Hence those who acquiesce in the Will of God win the pleasure of God. And those who harbour resentment against God in the hour of trial, God also is displeased with them'."

(*Tirmidhi*)

Ḥadrat Abū Mūsa Ash'ari (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) observed : "When the child of a person dies, God enquires from His angels : 'Did you extract the soul of the child of one of my creatures ?' They submit : "Yes". God again asks them : 'Did you extract

the soul of the most beloved of my creature?' They submit: "Yes". God then enquires from them: 'What did my creature say?' They submit: "In his hour of affliction, he praised Thee and said: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ—*Innā lillahi, wa innā ilaihi raji'ūn*. Thereupon God commands the angels: 'Build a dwelling for this creature of Mine in the paradise and call it 'Bait ul-Hamd' (The House of Thanksgiving)." (*Tirmidhi*)

3. It is natural to show grief on suffering pain or meeting an accident. However, care should be observed that even under the stress of extreme pain and grief the tongue should not utter an unholy remark, nor the virtues of patience and contentment be forsaken.

   The Holy Prophet (peace and blessings of Allah be upon him) had his son Ḥadrat Ibrahim (God be pleased with him) in his lap when the child was about to depart this earthly life. On seeing this piteous sight tears started trickling down the eyes of the Holy Prophet (peace and blessings of Allah be upon him) and the Prophet of God (peace and blessings of Allah be upon him) observed: "O Ibrahim, we grieve over thy separation, but our tongue shall utter only that which conforms to the Will of God". (*Muslim*)

4. Even in the depth of grief, do not commit an act which may smack of ingratitude or complaint or which transgresses the rules of Shari'ah. It is unlawful for a believer to give vent to loud weeping, tearing off clothes, slapping cheeks, crying and shouting or beating of head or the chest in mourning. The Holy Prophet (peace and blessings of Allah be upon him) has said: "The man who tears off his clothes, slaps his cheeks and raves and shouts like pagans and wails is not a member of my ummah." (*Tirmidhi*)

   When Ḥadrat Ja'far Tayyar (God be pleased with him) attained martyrdom and the news reached his home,

the women of his household began to shout and cry and started wailing loudly. The Holy Prophet (peace and blessings of Allah be upon him) sent word, "Stop wailing". But the women continued their lamentations. The Holy Prophet (peace and blessings of Allah be upon him) forbade them a second time, but the women would not comply. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : "Fill their mouths with dust".

(*Bukhārī*)

On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) was accomanying a funeral procession. A woman came carrying a stove. The Holy Prophet (peace and blessings of Allah be upon him) reprimanded her so severely that she ran away at once.

(*Siart-un-Nabi Vol. VI*)

The Holy Prophet (peace and blessings of Allah be upon him) observed : "No one should carry fire or funeral music behind a bier".

There was a custom in Arabia that people who walked behind a bier used to cast away their cloaks as a mark of grief and only kept their skirts on. On seeing people in this state once the Holy Prophet (peace and blessings of Allah be upon him) observed : Are you observing a pagan custom ! I was thinking of invoking such a curse upon you that your appearances might be deformed". The people at once put on their cloaks and never acted in this fashion again. (*Ibn Majāh*)

5. Do not curse your illness, nor utter any word of complaint. Exercise utmost patience and self-control and pray for the reward in the Hereafter.

The sins of the believers are washed away by suffering illness or enduring tortures. The soul of the believer is purged and he attains capital reward in the Eternal world. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"All pain that the believer endures on account of physical torture, illness or some other cause is rewarded by God in such fashion that God purges the believer of all his sins even as a tree sheds its leaves". (*Bukhārī*, *Muslim*)

Once on seeing a lady shivering, the Holy Prophet (peace and blessings of Allah be upon him) enquired from her, "O Umm Sa'ib or Musayyib ! Why are you shivering so ?" She replied : "I am seized with fever. May God curse it !" The Holy Prophet (peace and blessings of Allah be upon him) advised her, "No, don't curse the fever. Fever purges the progeny of Adam of sins even as fire smelts the ore to extract pure iron". (*Muslim*)

Hadrat 'Ata b. Rabah (may God be merciful to him) describes a first hand account as follows : "On one occasion when we were near the Ka'ba, Hadrat 'Abbas (may God be pleased with him) said to me, "Would you like to see a woman who will go to Paradise ?" "Yes, certainly". Hadrat 'Abbas (may God be pleased with him) said : "Look at that black woman. She once went to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted, "O Prophet of God (peace and blessings of Allah be upon you) I am seized with such deep fits of epilepsy that I lose all consciousness and in this state I become completely naked : O Prophet of God (peace and blessings of Allah be upon you) ! Pray to God in my behalf". The Holy Prophet (peace and blessings of Allah be upon him) observed : "If you continue to endure this affliction with patience, God will send thee to Paradise or if you wish I shall pray to God to cure thee". On hearing this, the lady submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! I am willing to endure this affliction in peace. However, please pray to God to save me from the humiliation of being rendered naked in the state of epilepsy". The Holy Prophet (peace and blessings of Allah be upon him) thereupon prayed to God on behalf of this lady. Hadrat 'Ata (God

be merciful to him reports that he saw this tall lady Umm Rafz on the steps of the Ka'ba."

6. Do not observe mourning for more than three days on the death of any one. It is natural to be stricken with grief and to weep on the death of relations, yet the period of mourning should not exceed three days. The Holy Prophet (peace and blessings of Allah be upon him) observed : "It is not lawful for a believer to mourn the death of someone for a period of more than three days. However, the lawful mourning period for a widow is four months and ten days : During this period, she should not put on a colourful dress, nor use any perfume nor should bedeck herself."

(*Tirmidhi*)

On the fourth day after the death of the brother of Ḥaḍrat Zainab bint Jahsh (God be pleased with her), some ladies visited her to offer condolences. Ḥaḍrat Zainab (God be pleased with her) applied perfume to her person in the presence of everyone and remarked : "I did not need to use perfume at this time. However, I have done so now because I have heard the Holy Prophet (peace and blessings of Allah be upon him) to say, "It is not lawful for a Muslim lady to observe mourning for more than three days for any relation except her husband".

7. Advise each other to bear sorrow, grief or calamity calmly and patiently. When the Holy Prophet (peace and blessings of Allah be upon him) returned from the battle of Uhud, the ladies came to his holy presence to enquire after their relations and kin. When Ḥaḍrat Hamna bint Jahsh (God be pleased with her) appeared, the Holy Prophet (peace and blessings of Allah be upon him) instructed her to bear her grief calmly, and said : "Be patient over the martyrdom of your brother 'Abdullah (God be pleased with him) and she recited : إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ—*Innā lillahi wa innā ilaihi raji'ūn.* It is from Allah and we have to return to Allah and prayed for the salvation of her brother".

Then the Holy Prophet (peace and blessings of Allah be upon him) instructed her, "Be patient over the martyrdom of your maternal uncle Hamza (God be pleased with him)". Ḥaḍrat Hamna (God be pleased with her) again recited انّا لله و انّا اليه راجعون—*Innā lillahi wa inna ilaihi raji'ūn* and prayed for the salvation of her uncle.

The son of Ḥaḍrat Abu Talha (God be pleased with him) was gravely ill. Leaving his son in this precarious state, Talha (God be pleased with him) had to go out to work. The child died in his absence. Abu Talha's wife (God be pleased with her) instructed the people not to report the news to Abu Talha (God be pleased with him). When he returned home in the evening after work, he enquired from the wife : "How is the child ?" She replied : "He is in a more restful state". Then she brought dinner for Abu Talha (God be pleased with him). He ate it in peace and went to bed. Next morning the pious wife conveyed the sad news to her husband in a very wise manner. She asked him : "If someone lends something to somebody and then demands it back, what right has the possessor to withhold the thing from the real owner ?" Abu Talha (God be pleased with him) replied : "It is impossible for the borrower to claim such a right". Thereupon the patient wife observed : "Be patient over the loss of your son then". (*Muslim*)

8. Welcome all hardships in the way of righteousness in good cheer and feel joy rather than sorrow at whatever distress befalls you in this way. Offer thanks to the Lord that He thus accepted your sacrifice in His way. Ḥaḍrat Asma' (God be pleased with her), the illustrious mother of Ḥaḍrat 'Abdullah b. Zubair (God be pleased with him) once fell gravely ill. Ḥaḍrat 'Abdullah (God be pleased with him) came to enquire after her health. The mother said to him "Son ! in the first place, I wish that God should keep me alive until I witness one of the two things that either you

should attain martyrdom on the field of battle and I should obtain the Grace of being patient on hearing the report of your martyrdom or you should gain victory and seeing you a victor I should gladden my sight. As God willed it so Hadrat 'Abdullah b. Zubair (God be pleased with him) attained martyrdom in the lifetime of his mother. Hajjaj ordered to keep his dead body hanging on the stake. Hadrat Asma' (God be pleased with her) was at that time too old and weak yet in spite of her old age and weakness she arrived to look at this piteous sight. Instead of crying and wailing on seeing the dead body of her dear son, she addressed Hajjaj and said to him : "Has not the time yet come for this rider to dismount the horse?"

9. Support one another in grief and pain. Share the sorrows and afflictions of your friends and lend all help you can to alleviate their suffering. The Holy Prophet (peace and blessings of Allah be upon him) observed : "All Muslims are like one human body. If the eye becomes sore, the entire body feels distress. If there is a pain in the head, all organs of the body suffer the agony". (*Muslim*)

At the time when Hadrat Ja'far Tayyar (God be pleased with him) attained martyrdom, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Let food be sent to Ja'far's house, for the inmates of his house in their abundance of grief will not be able to cook meal". (*Abu Dāwud*)

Hadrat Abu Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "A man who offers condolences to a woman whose child is dead shall be admitted in Paradise and he shall be wrapped in the sheet of Paradise". (*Tirmidhi*)

And the Holy Prophet (peace and blessings of Allah be upon him) also observed : "The man who solaces an afflicted person shall be rewarded in the same degree as the afflicted one". (*Tirmidhi*)

In the same connection the Holy Prophet (peace and blessings of Allah be upon him) enjoined upon the people to join the funerals. Hadrat Abu Huraira (God be pleased with him) has reported : "The Holy Prophet (peace and blessings of Allah be upon him) observed : The person who joins the funeral and says the funeral prayer will get a reward equal to one Qīraṭ (Carat) and the person who after the funeral prayers attends the burial also will get reward equal to two Qiraṭs (Carats)". Someone asked : "What will be the mass of these two Qiraṭs ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "The mass of these two Qiraṭs will be equal to two mountains". (*Bukhārī, Muslim*)

10. When you are pressed under the burden of calamities and afflicted with sorrows, turn to God ; offer worship and bow in humility to Him and say prayers to Him. The Holy Qur'an affirms :

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۔ «البقرہ»

Yā ayyuhalladhīna amanust'aīnū bissabri wassalah.

"O ye who believe ! Seek help through perseverance and prayer".

It is natural to be sorrowful and shed tears in a grief-stricken state. However, avoid weeping loudly. The Holy Prophet (peace and blessings of Allah be upon him) used to weep in a muffled voice. He (peace and blessings of Allah be upon him) used to heave a cold sigh ; tears would stream down the eyes and the voice which came out of his holy bosom used to be similar to the sound of a bubbling kettle or the turning of a grinding wheel. The Holy Prophet (peace and blessings of Allah be upon him) has himself described the state of his grief and weeping.

"The eye sheds tears ; the heart is filled with sorrow ; yet our tongue utters only those words which are pleasing to our Lord".

Hadrat Abu Huraira (God be pleased with him) reports that whenever the Holy Prophet (peace and blessings of Allah be upon him) felt worried, he used to look up to the heavens and said repeatedly سُبحَانَ اللهِ العَظِيم—*Subhānallahilazīm.* Gloried be the Lord the Magnificent and when the sorrow deepened and the Holy Prophet (peace and blessings of Allah be upon him) devoted himself to prayer with greater fervour, he (peace and blessings of Allah be upon him) used to say :

يَا حَيُّ يَا قَيُّوم . «ترمذی»

Yā hayyu ya qayyūmu. (*Tirmidhi*)

(The Alive, The Eternal)

11. Say these prayers in the moments of intense grief and sorrow ; when calamities befall and you are under heavy stress of grief and unrest. Ḥadrat Sa'd b. Waqqās (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) affirmed : The prayer which Dhun-Nūn[1] offered to God from the belly of the fish was as follows :

لَا اِلٰـهَ اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ .

«انبیاء ۸۷»

La ilaha illā anta subhanaka innī kuntu min-az-zalimīn.

"There is no deity except Thee. Be Thou glorified ! Lo I have been a wrong doer". (21 . 87)

Hence any Muslim who says this prayer to God in times of distress or hardship, God surely accepts his prayer. It is reported by Ḥadrat Ibn 'Abbas (God be pleased with him) that in moments of sorrow or grief, the Holy Prophet

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1. The allusion is to Hadrat Yunus (peace be upon him).

(peace and blessings of Allah be upon him) used to say this prayer :

لَا اِلٰـهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْـعَظِيْمِ ، لَا اِلٰـهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَ رَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْـكَرِيْمِ .

«بخاری ، مسلم»

Lā ilaha illallahu rab-ul-'arsh-il-'azīm. La ilaha illallahu rabb-us-samawati wa rabb-ul-ardi rabb-ul-'arsh-il-Karīm.

"There is no deity except God. He is the Master of Great Heaven. There is no deity except God. He is the Master of Heaven and Earth and the Master of High Heaven".

Hadrat Abu Musa (God be pleased with him) states that the Prophet of God (peace and blessings of Allah be upon him) observed :

لَا حَوْلَ وَلَا قُـوَّةَ اِلَّا بِاللّٰهِ وَلَا مَلْجَا مِنَ اللّٰهِ اِلَّا اِلَـيْهِ[1] .

La haula wala quw-wata illa billahi walā malja minallahi illā ilaihi.

This prayer is a panacea for ninety-nine ills. The least benefit to be derived from saying this prayer is that he who says this prayer remains safe from grief and sorrow.

Hadrat 'Abdullah b. Mas'ūd (God be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Any one who is afflicted

1. It is God only Who bestows the strength to abstain from sin and bestows the favour to perform righteous deeds. There is no refuge from the punishment of God, save in His own Being (i.e. only he can escape from the punishment of the Lord who seeks refuge in the mercy of the Lord.

with pain or distress and says this prayer, God will surely turn his sorrow and grief into happiness and felicity :

اَللّٰهُمَّ اِنِّی عَبْدُكَ وَ ابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِیَّ حُكْمُكَ ، عَدْلٌ فِیَّ قَضَاءُكَ اَسْئَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِیْ كِتَابِكَ اَوْ عَلَّمْتَهٗ اَحَدًا مِنْ خَلْقِكَ اَوِاسْتَاْثَرْتَ بِهٖ فِیْ عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ الْعَظِيْمَ رَبِيْعَ قَلْبِیْ ، وَ نُوْرَ بَصَرِیْ وَجَلَاءَ حُزْنِیْ وَ ذَهَابَ هَمِّیْ . «احمد . ابن حبان حصن حصين»

Allahumma innī 'abduka wa ibnu 'abdika wa ibnu amatika nasiyati biyadika mādin fiyya hukmuka 'adlun fiyya qadā'uka as'aluka bikulli ismin huwa lăka sammaita bihī nafsaka an inzaltahu fī kitabika au 'allamtahu ahadan min khalqika awista'tharta bihī fī 'ilmil-ghaibi 'indaka an taj'al-al-Qur'ān-al-'azīma rabī'a qalbī wa nura basary wa jala'a huznī wa dhahaba hammī. (*Ahmad, Ibn Habbān, Hisn Hasin*)

"God ! I am Thy servant. My father is Thy servant and so is my mother. Thou hast power over my whole being. It is thy Law which rules my life. All thy Commands in my case are most just. I beseech Thee in the name of all Attributes which thou have mentioned thy own or those which thou revealed in thy Book or revealed to some among Thy creatures or kept them hidden in Thy veiled Treasures, to make the Great Book Qur'an the pleasure of my heart, the light of my eyes, the balm for my affliction and a cure for my anxiety".

12. If, God forbid, matters come to such a pass that the calamities and hardships oppress you so hard that life becomes unbearable and distress assume such fearful proportions that the burden of life hangs heavy on you, even under such circumstances do never call for death nor should you ever think of the disgraceful act of taking your own life. The act of suicide is a symptom of cowardice; it is the worst form of breach of trust and the most heinous sin. Under such conditions of perplexity and unrest, pray constantly to God in these words:

اَللّٰهُمَّ اَحْيِنِىْ مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِىْ وَ تَوَفَّنِىْ اِذَا كَانَتِ

الْوَفَاةُ خَيْرًا لِّىْ ۔ «بخارى ، مسلم»

Allahumma ahyinī mā kanat-il-hayatu khairan lī wa tawaffanī idha kānat-il-wafatu khairan lī.

(*Muslim, Bukhārī*)

"God! Keep me alive as long as it is better for me to live and if there be goodness for me in death, send me death".

13. Say this prayer when you find any one afflicted with hardship. Haḍrat Abu Huraira (God be pleased with him) related: The Holy Prophet (peace and blessings of Allah be upon him) observed:

"He who says the following prayer on seeing the other afflicted with trouble will, God willing, himself remain safe from this trouble:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ اللّٰهُ بِهٖ وَ فَضَّلَنِىْ عَلٰى

كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا ۔ «ترمذى»

Alhamdu lillahil-ladhi 'afani mimmabtala kallahu bihi wa faddalani 'ala kathirin mimman khalaqa tafdila.

(Tirmidhi)

Praise be to God Who saved me from that where-with He hath afflicted thee and made me to excel with a marked excellence most of those whom he created.

Etiquettes in Fear and Panic

1. Assailed by the dread of the slaughter, devastation, tyranny, barbarity, mischief and strife unleashed by the enemies of faith or panic-stricken by the catastrophic effects of natural calamities——under all circumstances use the insight of a true believer and probe into the real causes of these visitations. Instead of wasting time on superficial remedies, focus all your energies on putting into effect the injunctions contained in the Book of God and the Sunnah. The Holy Qur'an affirms :

وَمَا اَصَابَكُمْ مِنْ مُصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَ يَعْفُوْا عَنْ كَثِيْرٍ . «الشورى ۳۰»

Wa mā asābakum min musībatin fabima kasabat aidīkum wa ya'fu an kathīr. (*Ash-Shura : 30*)

"Whatever of misfortune striketh you it is what you have earned by your own deeds. And He forgiveth much".

And the Holy Qur'an itself reveals the remedy :

وَ تُوْبُوْا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَا الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ .

Wa tūbū ilallahi jamī'an ayyuhal-mu'minūna la'allakum tuflihūn.

"And all of you together should turn to God in repentance, O Believers, so that you may get salvation".

'Tauba' (Repentance) denotes: 'To return', 'To have recourse to'. Immersed in the fearful cesspool of sins and vices, when the Ummah (Muslim Nation) feels a sense of shame and turns to God in a spirit of devotion and having washed the stains of her vices by tears of repentance, renews her pledge of allegiance to God—this state is described in the Holy Qur'an by the term 'Tauba'. This 'repentance' and 'petition for mercy' is the most efficacious and genuine remedy against the fear and dread of all forms of evil and strife.

2. Do not degrade the honour of your national life by adopting a cringing attitude before the tyranny, oppression and mischievous evils of the enemies of faith ; do not reduce yourself under their awe to the indignity of begging the cruel enemy for mercy. Gird up your loins ; strengthen your faith and remove weakness which produces cowardice in you and encourages the enemies of faith to oppress and extinguish you. The Holy Prophet (peace and blessings of Allah be upon him) has identified two causes for this weakness :

(1) Attachment to the world.

(2) Fear of Death.

Make a resolve that you will not rest in peace until you have eliminated these two evils from your own self as well as from the general body of the Muslims. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"My Ummah will pass through a time when other nations, considering you an easy prey, will fall upon you just as the hungry rush towards food. Someone asked: "O Prophet of God (peace and blessings of Allah be upon you) : Will our number diminish inviting the other nations to unite together and make an assault to devour us ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "No, you will not then be less in number

but will render yourself weightless like straws that float helplessly in the flood water. Your enemies will no longer fear you and your hearts will be stricken with cowardice and helplessness." At this stage, a man enquired: "O Prophet of God (peace and blessings of Allah be upon you)! What will be the cause of such cowardice?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "There will be two causes:

*You will start loving the world and

*You will feel allergic to death and hate the very idea of it. (*Abu Dawud*)

3. Purge your society of sensuality, frivolity, dominance of women, and wickedness. Make your collective strength impregnable and use it to eradicate evil and mischief. Make a determined effort to inculcate and promote bravery, zest and courage in each and every individual of your fraternity (Millat). The Holy Prophet (peace and blessings of Allah be upon him has affirmed:

"When your rulers are righteous, and the rich among you are generons and parge-hearted and when your collective affairs are decided by mutual consultation, then life on the surface of the earth is far better for you than death i.e. to be buried down the earth beneath the surface of the earth. But when your governors and rulers are persons of wicked character and the rich in your society are lovers of wealth (materialists) and are stingy and misers; and when the course of your affairs is determined by your wives, then death i.e. to be buried down the earth is far better for you than life on the surface of the earth." (*Tirmidhi*)

4. Never fail to support the right even under the most dreadful circumstances. To give away one's life in support of right is far better than to lead a godless and ignominious existence. Do not shrink from upholding the truth in the severest of trials and in the face of the greatest dread. Respond to the threat of death with a smile and welcome

the chance of attaining martyrdom with zest and eagerness. The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"The wheel of Islam is on the move, beware you must turn towards the direction given by the Holy Qur'an. Be vigilant ! The Qur'an and the political power will shortly part company. Beware lest you should forsake the Qur'ān. In the times to come there will be rulers who will impose their will on you. If you obey them, they will lead you astray from the path of righteousness. And if you rebel against them, they will put you to death." A companion (God be pleased with him) submitted : "What should we do then, O Prophet of God (peace and blessings of Allah be upon you) !" The Holy Prophet (peace and blessings of Allah be upon him) replied : "Do what the companions of Jesus (peace be on him) did. They were cut through with saws and hanged on the cross. It is far better to give one's life obeying the commandments of Allah than to live a life of disobedience to the Almighty".

5. Strive constantly against those evils of the society which produce an atmosphere of fear and panic in the people and lead to poverty, famine and violence reducing the whole nation to a miserable and helpless lot suffering the oppressions and tyranny of their enemies.

   Ḥaḍrat 'Abdullah b. 'Abbas (God be pleased with him) remarks : Wherever dishonesty becomes the order of the day, the people lose heart and courage and are afraid of their enemies and wherever adultery becomes a common practice the people are destined to perish. Whenever people start bungling in weights and measures, they certionly face famine and starvation and where justice is denied blood is inevitably to be shed there. Any nation which commits breach of promise is doomed to become the slave of its enemy". (*Mishkat*)

6. When you are assailed by the dread of the foes, say this prayer :

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَ نَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ ․

«ابو داؤد ، نسائی بحواله حصن حصین»

Allahumma innā naj'aluka fī nuhūrihim wa na'udhu bika min shurūrihim.

(*Abu-Dawud, Nasai, Hisn Hasien*)

"O God ! Behold, we place Thee in front of them and seek refuge in Thee from their mischiefs".

7. When you are surrounded by the enemy, say this prayer :

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَوْعَاتِنَا ․

«احمد بحواله حصن حصین»

Allahummastur 'aurātinā wa āamin rau 'ātinā.

(*Ahmad, Hisn Hasien*)

"God ! Do safeguard our honour and respect and bless us with peace in this state of fear and harassment".

8. On seeing the windstorm rising or a cloud overcasting the sky, you should feel apprehension and fear. Ḥadrat 'Āisha' (God be pleased with her) reports that "I never beheld the Holy Prophet (peace and blessings of Allah be upon him) breaking into laughter in such a manner as to make his sacred mouth wide open. In moments of joy, a smile used to play on his august face. When a windstorm arose or a cloud darkened the sky, he (peace and blessings of Allah be upon him) used to feel apprehensive and began to say prayers. In a mood of grave apprehension, he alternately stood up or sat down and this mood lasted until the clouds had burst into rain. I submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! I see that other people rejoice when they see a cloud and look forward to rain with joyous hope, yet I see that your holy face shows feelings of heaviness and anxiety on watching a

cloud". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : 'Ā'isha (God be pleased with you), how can I avoid the apprehension that this cloud will not bring down a calamity, when I have the precedent before me that the nation of 'Ād were visited with a calamitous windstorm. On beholding this cloud, the people of 'Ād had said : "This cloud will pour rain over us". (*Bukhari, Muslim*). Say this prayer when you see a cloud or a windstorm rising :

اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَلَا تَجْعَلْهَا رِيْحًا اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً

وَلَا تَجْعَلْهَا عَذَابًا[1] . «طبرانی»

Allahumma-j'alhā riyāhan walā taj'alhā rīhan. Allahumma-j'alhā rahmatan wa lā taj'alhā adhābā.

(*Tabrani*)

If the windstorm fills the horizon with deep darkness say :

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ

Qul a'adhu birabbil falaki.

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

Qul a'adhu birabbin nasi.

I seek refuge with the Lord of the Dawn and I seek refuge with the Lord of Men (Surah 113-114)

Hadrat 'Ā'isha (God be pleased with her) relates : "Whenever the Holy Prophet (peace and blessings of Allah be upon him) beheld the windstorm rising, he used to say the following prayer :

1. God make this wind a blessing, not an evil. God make it a bounty, not an ordeal.

اللهم انى اسألك خيرها و خير ما فيها و خير ما ارسلت

به و اعوذ بك من شرها و شر ما فيها و شر ما ارسلت

به . «مسلم ، ترمذى»

Allahumma innī as'aluka khairahā wa khaira ma fīhā wa khaira ma ursilat bihī wa a'udhu bika min sharrihā wa sharri mā fīhā wa sharri ma ursilat bihī.

"O God! Behold, I beg of Thee the good of this (wind) and the good of that which is therein, and the good of that which hath been sent therewith. And I seek refuge in Thee from the evil thereof and the evil of that which is therein and the evil of that which hath been sent therewith".

9. When excessive rain threatens loss and destruction, say this prayer :

اللهم حوالينا لا علينا اللهم على الآكام والظراب

و بطون الاودية و منابت الشجر . «بخارى ، مسلم»

Allahumma hawālainā la'alainā Allahumma 'alal-āakāmi waz-zirābi wa butūn-il-audiyati wa manābit-ish-shajari.
(*Bukhārī, Muslim*)

"O God! let there be downpour in our suburb; but not on us. Let the rain fall on hillocks in the thickets on the mountains, rivers, and on the hot beds of plantations".
(*Bukhārī Muslim*)

10. On hearing the roar of clouds and the thunderbolt, stop conversation and begin reciting the following verse of the **Holy Qur'an** :

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

«الرعد ١٣»

Wa yusabbihur-ra'du bihamdihi wal-mala'ikatu min-khifatihi. *(Al Ra'd : 13)*

"And the thunder (of the clouds) hymneth His praise and (so do) the Angels for awe of Him".

Ḥaḍrat 'Abdullah ibn Zubair (God be pleased with him) on hearing the thunderbolt used to stop talking and recited the same verse. *(Al-Adab al-Mufrad)*

Ḥaḍrat Ka'b (God be pleased with him) states that any one who recites this verse three times on hearing the thunderbolt will remain safe from its danger. *(Tirmidhi)*

The Holy Prophet (peace and blessings of Allah be upon him) on hearing the roar of the clouds and the thunderbolt used to say this prayer :

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ

ذَالِكَ . «الادب المفرد»

Allahumma la taqtulnā bighadabika wa la tuhliknā bi-'adhābika wa 'āfinā qabla dhālik. *(Al-Adab al-Mufrad)*

"O God ! Slay us not with Thy wrath and destroy us not with Thy punishment but preserve us before that".

11. When fire breaks out, make energetic efforts to extinguish it and continue to say : اللهُ أَكْبَرُ، اللهُ أَكْبَرُ (God is Great, God is Great). The Holy Prophet (peace and blessings of Allah be upon him) has observed : "When you see a fire blazing out, say : اللهُ أَكْبَرُ—*Allahu akbar.* (God is Great). 'Takbīr' (Praise of God) extinguishes the fire".

12. When you are seized with fear and panic, say this prayer. Godwilling fear will vanish and you will attain peace of mind. Ḥaḍrat Bra' b. 'Āzib (God be pleased with him) reports: "A person once complained to the Holy Prophet (peace and blessings of Allah be upon him): "I suffer from panic all the time". The Holy Prophet (peace and blessings of Allah be upon him) enjoined upon him to say the following prayer. He recited this prayer frequently and God freed his heart from panic.

سُبْحَانَ اللهِ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ جَلَّلْتَ

السَّمٰوٰتِ وَالْاَرْضَ بِالْعِزَّةِ وَالْجَبَرُوتِ .

Subhan-allah-il-malik-il-Quddūsi rabbul-mala'ikati war-rūhi jallalt-as-samāwāti wal-arda bil-'izzati wal-jabrūt.

(*Mu'jamal-Tabrani*)

"Pure and Supreme is the Lord, the Real Sovereign, Faultless. Oh Creator of Angels and Gabriel! Your Power and Awe reigns over the Heavens and Earth".

Etiquettes of Rejoicing

1. You must celebrate occasions of joy in a befitting manner. Rejoicing is a demand of human instincts and a natural urge. Religion gives due importance to the satisfaction of natural instincts and permits their fulfilment subject to some useful restraints and conditions. Religion disapproves of marring the attractiveness of your personality by assuming such poses as artificial dignity, unnecessary sombreness, permanent sorrow and gloom. Religion allows you full rights to celebrate joy on all lawful festive occasions and enjoins upon you to keep your spirits high with a bold attitude, zestful living and fresh aspirations. To avoid celebrations of joy on lawful occasions and to consider the sentiment of rejoicing as unbecoming to the genuine spirit of religion.

   If God grants you the favour of performing some religious duty; you or one of your relations attains high honour in learning and excellence ; God confers on you prosperity, wealth or some other bounty ; you return safe from a long journey or any of your relations comes back from his travels to distant parts ; you receive a visit from an honourable guest ; a marriage comes off or the birth of a child takes place in your home ; you receive report of the health and well-being of a near relative or the happy news of the victory or glorious achievement of the people of Islam ; or on festivals——it is your natural right to celebrate these occasions with rejoicing. Islam not only allows the holding of festivities, but regards this act as in perfect harmony with the spirit of religion.

Ḥaḍrat Ka'b ibn Malik (God be pleased with him) relates: "When God had accepted my prayer for forgiveness and I received the glad tidings of it, I at once went to the presence of the Holy Prophet (peace and blessings of Allah be upon him). I offered my salam(peace be on you). At that moment, the holy face of the Prophet (peace and blessings of Allah be upon him) was radiant with joy. Whenever the Holy Prophet (peace and blessings of Allah be upon him) attained some happiness, his face would glow with the radiance of moon and we used to take the brightness and radiance of his face as index of exceedingly joyous feelings in him (peace and blessings of Allah be upon him). (*Riyād-us Sālihīn*)

2. Make arrangements to celebrate the festival with free rejoicing and open merriment. Feel quite informal and let yourself join the festivities without inhibitions. On arrival at Medina, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"You used to celebrate festivities on two days during a year. God has now blessed you with two better days, i.e., *'Id al-Fitr and 'Id al-Adha*. Celebrate these two festivals of the year with great happiness and complete rejoicing and arrange reunions and indulge in fun and recreation in joyous mood and give vent to your feelings of happiness in a natural manner. It is because of this injunction of the Holy Prophet (peace and blessings of Allah be upon him) that fasting is forbidden on the occasions of these two festivals." The Holy Prophet (peace and blessings of Allah be upon him) observed :

"These two days are meant for feasting, celebration of joy in union with other people and to remember God". (*Sharah M'aāni-ul-Āthar*)

On the day of 'Id, be neat and clean and take a bath, put on the best dress according to your means, use perfume, eat good food and let the children enjoy themselves with

proper means of recreation and games and permit to observe fun freely and without let or hinderance.

Ḥaḍrat 'Ā'isha (God be pleased with her) relates : "It was the 'Id day and some slave-girls were singing the verses which the Ansar had composed about the battle of Bu'ath.[1] While the girls were thus engaged in singing, Ḥaḍrat Abu Bakr (God be pleased with him) came and exclaimed in astonishment : "How strange ! Singing in the household of the Prophet (peace and blessings of Allah be upon him) !" The Holy Prophet (peace and blessings of Allah be upon him) answered : "Abu Bakr, never mind. Each nation has a festival day and today we celebrate our 'Id."

Once on 'Id day some negro acrobats were giving a demonstration of some military manoeuvres. The Holy Prophet (peace and blessings of Allah be upon him) himself watched these exercises and let 'Ā'isha (God be pleased with her) also to see them from behind his back. The Holy Prophet (peace and blessings of Allah be upon him) gave the acrobats constant cheers. When 'Ā isha (God be pleased with her) grew weary, the Holy Prophet (peace and blessings of Allah be upon him) permitted her to depart. (*Bukhari*)

3. Observe the manners, injunctions, taste and spirit of Islam in your rejoicings. On receiving happiness, offer thanks to your Benefactor and prostrate before Him in gratitude. In the excitement of your joy, do not perform any act nor adopt any attitude which does not conform to the spirit of Islam or is contrary to Islamic manners and injunctions. You must express your joyous sentiments, but observe the rule of moderation and do not let your expression of happiness submerge the sentiments of obedience, devotion and

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1. The battle of Bu'ath refers to that famous war which took place between two prominent tribes of the Ansar, Aus and Khazraj in the pagan times.

humility and turn into a display of haughtiness and pride. The Holy Qur'ān affirms :

وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .

«الحديد ٢٣»

Wa la tafrahū bimā atākum wallahu lā yuhibbu kulla mukhtālin fakhūr. (57 : 23)

"And exult not because of that which hath been given. Allah loveth not all prideful boasters".

Do not be so intoxicated by happiness as to forget the remembrance of God. The supreme happiness of the pious is to remember the Bestower of happiness all the more and offer prostration before Him in gratitude and acknowledge by action and speech the Benefactions, Favour, Greatness and the Glory of God.

After observing fasts during the month of Ramaḍan and obtaining the favour of reciting the Holy Qur'ān and saying 'Tarāvih' prayers at night, when you sight the 'Id moon, your happiness knows no bounds. On realising that you have been successful in carrying out the injunctions of God by His Grace, you at once give away the share of your poor and needy brethren out of your wealth so as to make amends for any negligence in worship or error in discharging the duty of Devotion to God and also to enable the poor people to participate with others in the joys of the 'Id. In acknowledgement of this favour of God, you express your befitting sentiments of joy by offering two prayers of thanksgiving to God and on the day of 'Id al-Adha you commemorate the great and unique sacrifice of Ḥaḍrat Ibrahīm and Ḥaḍrat Isma'īl (peace be on them) and thus finding your own heart filled with the eagerness to make sacrifice you offer prostration to God in gratitude. And then the hymns of 'Praise be to God', 'Takbīr' and 'Thanksgiving' resound through every community and are

heard in all streets, lanes and roads. And when on 'Id days you eat well and put on your best clothes and celebrate your joys in lawful fashion according to the injunctions of the Shari'ah all these activities of yours are recorded as submission to and ackuowledgement of the authority of Allah.

4. Invite others to join your celebrations of joy and similarly participate in the rejoicings of others to enhance their feelings of happiness. Exchange messages of felicitation on occasions of joy.

When the repentance of Ḥaḍrat Ka'b b. Malik (God be pleased with him) was accepted by God and the Muslims got news of this fact, they came in crowds to offer congratulations to Ḥaḍrat Ka'b (God be pleased with him). They expressed their unbounded joy. Ḥaḍrat Ka'b was so deeply impressed by the felicitation and expressions of rejoicing displayed by Ḥaḍrat Talha (God be pleased with him) that its memory never faded all through his life. In his old age Ḥaḍrat Ka'b (God be pleased with him) related the case of his trial and repentance to his son 'Abdullah and especially mentioned about Ḥaḍrat Talha's (God be pleased with him) expres sions of joy. He remarked: "I can never forget Talha's manner of felicitation and feelings of joy".

The Holy Prophet (peace and blessings of Allah be upon him) on conveying to Ka'b (God be pleased with him) the glad tidings of the acceptance of his repentance expressed his personal feelings of exceeding joy and observed: "Ka'b, this is the happiest day of thy life !

(Riyad-us-Salihin)

On occasions of marriage or birth of a child or on similar events of joy, in the homes of other people, join in their celebrations and congratulate them on that happy occasion.

Ḥaḍrat Abū Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be

upon him) used to congratulate the newly-wedded in these words :

بَارَكَ اللهُ لَكَ وَ بَارَكَ عَلَيْكُمَا وَ جَمَعَ بَيْنَكُمَا فِي خَيْرٍ . «ترمذی»

Barak-allahu laka wa baraka 'alaikuma wa jama'a bainakuma fi-khairin. (*Tirmidhi*)

"May the Lord keep you in prosperity and confer His blessings upon both of you and may He grant you the favour of living together in perfect harmony".

On one occasion Ḥaḍrat Ḥusain (God be pleased with him) instructed someone to congratulate others on the birth of a child in the following manner :

"May God grant you grace in this gift. May God grant you the favour of offering gratitude to Him. May God develop this child into a full-blended youth and raise him submissive to you".

5. When a near relative or an acquaintance returns from a long journey, go and welcome him and express your feelings of joy on his safe return and successful conclusion of his mission. If he holds a function to celebrate the happy occasion of his safe return from the journey, go and join the party. On the other hand, when you return home safe from your travels and arrange a function to celebrate the occasion, invite your near relatives to the party. However, you must avoid unnecessary expense or ostentatious and lavish display. Do not incur expenditure which is beyond your average means. When the Holy Prophet (peace and blessings of Allah be upon him) returned from the battle of Tabūk, the Muslim men and children had advanced to Thaniyyat-ul-Wada' to receive him (peace and blessings of Allah be upon him). (*Abū Dawūd*)

When the Holy Prophet (peace and blessings of Allah be upon him) migrated from Mecca and reached Medina and prepared to enter the city from the southern side, the Muslim men, women, boys and girls came out of their homes to greet him (peace and blessings of Allah be upon him). The small girls of the Ansar were singing these happy songs :

طَلَعَ الْبَدْرُ عَلَيْنَا   مِنْ ثَنِيَّاتِ الْوَدَاعِ

وَجَبَ الشُّكْرُ عَلَيْنَا   مَا دَعَا لِلّٰهِ دَاعِ

أَيُّهَا الْمَبْعُوثُ فِينَا   جِئْتَ بِالْأَمْرِ الْمُطَاعِ

Tal'a albadru 'alainā *Min Thaniyyatilwadā'i.*
Wajabash-shukru 'alainā. *Ma d'āa lillahi dā'i.*
Ayyuh-al-mab'ūsu fīna. *Ji'ta bil-amrilmutā'i.*

"Today, the moon arose upon us from the southern hill, Thaniyyatul Wada'.[1] It is our duty to offer thanks for the call and teaching of the Apostle who invited us towards God. O Prophet ! Who has been sent among us, you have brought such a religion that we will bear allegiance to it".

Once on his return to Medina from a journey, the Holy Prophet (peace and blessings of Allah be upon him) slaughtered a camel and a cow and arranged a feast for the people. (*Abū Dawūd*)

6. Celebrate the occasions of marriage with great joy and happiness and invite your relatives and friends to partici-

1. Thaniyyatul-Wada' was the name of a mound in the south of Medina. The citizens of Medina used to accompany their departing guests up to this point. It was due to this reason that the mound come to be known as Thaniyyatul Wada' or the mound of departure

pate in the celebration of the happy event. The Holy Prophet (peace and blessings of Allah be upon him) permitted singing and playing of music especially '*duff*' on weddings. This injunction is meant to serve a two-fold purpose: the fulfilment of the feelings of joy and the public announcement and propagation of the news of wedding.

Ḥaḍrat Ā'isha (God be pleased with her) married one of her female relations to a man from the Ansar. At the time of the departure of the bride, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Why didn't these people send a slave-girl with her to play *duff* and sing some songs on the way". (*Bukhāri*)

On the occasion of the wedding of Ḥaḍrat Rābi' bint Mu'avvidh (God be pleased with her), some girls were sitting with her and playing on '*duff*'. They were singing some verses in praise of their fathers who had attained martyrdom in the battle of Badr. One of the girls recited this line: "And there is a prophet in our midst who knows what is to happen tomorrow". On hearing this, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Leave it out and sing those verses which you were singing before". (*Bukhāri*)

7. On the happy occasions of wedding, arrange a feast for your relatives and friends according to your position and means. The Holy Prophet (peace and blessings of Allah be upon him) established the precedent of arranging 'Walīma' feasts on his own marriages and enjoined upon others to follow the same practice. The Holy Prophet (peace and blessings of Allah be upon him) observed: "If nothing else, slaugher a goat and serve its meat to guests". (*Bukhāri*)

If for some reason you cannot attend a wedding party, do send a message of congratulations. The practice of exchanging gifts on nuptials, weddings and on similar

occasions of joy, renews and deepens the relationships and augments love and lends warmth to it. Nonetheless be careful to send gifts of the value which your means can afford and by restraining your feelings of sincerity and love, avoid ostentatious display.

Etiquettes of Respect of Mosque

1. The best portion of the earth in the sight of God is that upon which a mosque is raised. The distinctive feature of the devotee of God is that he loves the mosque also. On the terrific day of doom when there will be no shade anywhere, God will keep that person under the shade of His Heaven whose heart is devoted to the mosque. The Holy Prophet (peace and blessings of Allah be upon him) has observed

   "The man whose heart is devoted to the mosque will rest under the shade of Heaven". *(Bukhāri)*

2. Do service to the mosque ; keep the house of God populated. To render service to the mosque and keep it populated is a sign of faith. God affirms :

   إِنَّمَا يَعْمُرُ مَسَاجِدَ اللهِ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ .

   «التوبه ١٨»

   Innamā Ya'muru masājid-allahi man āmana bil-lahi wal yaum-il-ākhiri. *(Al-Tauba : 18)*

   "He shall tend Allah's sanctuaries who believeth in Allah and the Day of reckoning".

3. Always say your obligatory prayers with the congregation in the mosque. Maintain a regular system of congregation and announcement of the Prayer-call in the mosque and discipline your whole life in conformity with the system of the mosque. Mosque is the pivot around which the whole circle of a true believer's life revolves. The Holy

Prophet (peace and blessings of Allah be upon him) observed :

"There are certain people among the Muslims who stay in the mosque permanently and do not leave the place. They have angels as their companions. If such people disappear from the mosque, the angels go about looking for them. If these people fall ill, the angels enquire after their health and when they are engaged in some task, the angels aid them——A person who sits in the mosque anticipates blessings of the Lord".

(*Musnad Ahmad*)

4. Go to the mosque with eagerness and enthusiasm to say your prayers. The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "The act of going to the mosque morning and evening is like going to fight in the cause of God". And further observed : "The people who go towards the mosque in the dim light of the dawn will be accompanied by full radiance of light on the Day of Doom". In addition, the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Each step that a man takes towards the mosque to say his prayers with the congregation, deletes one sin and adds one virtue to his account". (*Ibn Hibban*)

5. Keep the mosque clean and tidy. Sweep the place and clean out all dust or filth. Burn incense, especially on Fridays so that the whole mosque becomes fragrant with the aroma of the incense. The Prophet of God (peace and blessings of Allah be upon him) observed : "To sweep the mosque ; to keep it tidy and clean ; to cast out all dust and filth from the mosque ; to burn incense in the mosque, especially to make the place fragrant with the aroma of the incense on Fridays—all these are acts which lead to Paradise". (*Ibn Majah*)

Moreover, the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "To clean out the dirt and

dust of the mosque is the mehr (مهر) (the consideration paid for the marriage contract) of a pretty-eyed Houri".

(*Tabrani*)

6. Go to the mosque in a state of fear and trepidation. Say 'Assalamo 'Alaikum' (peace be on you) on entering the mosque. Sit down quietly and pray in such a manner that your heart should be filled with the awe of the Greatness and Glory of God. Those who enter the mosque laughing and talking are careless and impudent. The hearts of such people are devoid of the fear of God. Some people in their bid to join the congregation before they lose any Rak'ah rush forward into the mosque. This act is contrary to the sanctity of the mosque. Whether you are able to join the 'Rak'ah' or not, walk in the mosque with poise, dignity and in humility; avoid hurried movement.

7. Sit down in the mosque in peace and avoid worldly talk. To shout or make a noise, to cut jokes and raise laughter, to discuss bazar rates, to comment on the world affairs or to strike business deals in the mosque is a sacrilege. Mosque is a place of Divine Worship; use it for the purpose of offering devotions to God only.

8. Do not take such small children with you in the mosque who have not yet attained awareness of the sanctity of the mosque lest they should discharge urine, defecate or spit in the mosque.

9. Do not use the mosque as a thoroughfare. On entering the gate of the mosque it becomes obligatory upon you to say prayers, or sit down and engage in the remembrance of God or recite the Holy Qur'ān.

10. If you lose something somewhere else, do not make an announcement of your loss from the mosque. Whenever someone made such an announcement in the mosque of the Prophet (peace and blessings of Allah be upon him), the Holy Prophet (peace and blessings of Allah be upon him) was offended and used to remark :

لاَ رَدَّ اللّٰهُ عَلَيْكَ ضَالَّتَكَ

La radd-al-lahu 'alaika dāallataka.

"May God restore not the lost thing to thee !"

11. On entering the mosque put your right step in and say 'peace and blessings of Allah be on the Holy Prophet' and then say the following prayer. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Whenever any of you enters the mosque, he should say 'peace and blessings of Allah be on the Holy Prophet' and then say this prayer :

اَللّٰهُمَّ افْتَحْ لِي اَبْوَابَ رَحْمَتِكَ .

Allahumm-aftah lī abwāba rahmatika.

"O God ! Open the gates of Thy Mercy for me".

(*Muslim*)

After entering the mosque, say two Rak'ah' of supererogatory prayers. These two Rak'ah are described by the term تحية المسجد 'Tahiyyat ul-Masjid'. Similarly, whenever you return from a journey, go first to the mosque and say two Rak'ah of supererogatory prayers and then proceed to your house. On return from a journey, the Holy Prophet (peace and blessings of Allah be upon him) used to go first to the mosque and offered supererogatory prayers and afterwards proceeded home.

12. On coming out of the mosque, put your left step out and say this prayer :

اَللّٰهُمَّ اِنِّي اَسْئَلُكَ مِنْ فَضْلِكَ . «مسلم»

Allahumma innī as'aluka min fadlika.

"O God ! I seek your Favour and Blessings".

(*Muslim*)

13. Maintain a regular system of announcing the prayer-call and holding a congregation for the saying of prayers. Appoint only such persons as announcers of the prayer-call or Imam as are on the whole better than others in their devotion to religion and possess superior morals. If possible try to appoint those people as *Mu'adhdhins* and Imams who demand no honorarium for their services and are willing to discharge these duties voluntarily in anticipation of the reward in the Hereafter.

14. Say this prayer after hearing the prayer-call. The Holy Prophet (peace and blessings of Allah be upon him) observed : "The man who after hearing the announcement of the prayer-call offers the following prayer will thereby acquire a right over me to say prayer for him on the Day of Doom". (*Mishkat*)

اللهم رب هذه الدعوة التامة والصلوة القائمة ات محمدن الوسيلة والفضيلة والدرجة الرفيعة وابعثه مقاما محمودان الذى وعدته وارزقنا شفاعته يوم القيمة انك لا تخلف الميعاد .

Allahumma rabba hādhih-id-da'-wat-it-tāammati w-as-salāt-il-qā'imati aati Muhammada-nil-wasīlata w-al-fadilata w-ad-darajat-ar-rafī'ata wab'athhu maqāmam-Mahmuda-nil-ladhī wa'adtahu warzuqna shafa'atahu yaum-al-qiyāmati innaka lā tukhlif-ul-mī'ād.

"God ! The Possessor of this Perfect Call and this Congregation standing for Prayer ! Grant Muhammad (peace and blessings be upon him) thy Friendship, Grace and Excellence and appoint him to that exalted state the promise of which Thou gave him and grant us the favour

of Muhammad's (peace be upon him) intercession with Thee on our behalf. Undoubtedly Thou never take back Thy promises".

15. When the *Mu'adhdhin* is announcing the prayer-call, repeat his utterances after him. However, when he says حَيَّ عَلَى الصَّلٰوة—*Hayya 'alassalāh* and حَيَّ عَلَى الْفَلَاحِ—*Hayya 'alal falāh* say in reply لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ—*Lā haula walā quwwata illa billahil 'aliyyil'azīm*[1]. In the course of announcing the call for dawn prayers when the *Mu'addhin* says اَلصَّلٰوةُ خَيْرٌ مِنَ النَّوْمِ—*Assalatu khairum min-annaum*. (Prayer is better than sleep) say these words in reply "صَدَقْتَ وَ بَرَرْتَ"—*Sadaqta wabararta*. (You spoke true and good).

16. When the announcer of Takbir says "قَدْ قَامَتِ الصَّلٰوةُ"—*Qad qama-tissalah* say these words in reply "اَقَامَهَا اللهُ وَاَدَامَهَا" —*Aqāma-hallahu wa adāmahā*. (May God preserve him for ever).

17. The women should say their prayers in the home instead of going to the mosque. On one occasion the wife of Hadrat Abu Humaid Sa'adi (God be pleased with them) submitted: "O Prophet of God (peace and blessings of Allah be upon you)! I cherish a great desire to say prayers in your company". The Holy Prophet (peace and blessings of Allah be upon him) observed: "I am aware of your eagerness. But it is better for you to say prayers in your room than in the verandah outside your room and saying prayers in the verandah of your house is better for you than saying prayers in the courtyard of your home".

However, the women should try their best to supply the need of the mosque. They should arrange the supply

1. There is no power and might but of Allah the Exalted, the Magnificent.

of water, mats, incense and perfumes and other articles of use to the mosques and should cherish feelings of deep attachment to the mosque in their hearts.

18. Take grown up children with you to the mosque. Mothers ought to persuade their children to go to the mosque so that they may develop eagerness and enthusiasm for prayers. Show tenderness, love and affection to children in the mosque. If they commit any wrong or an act of mischief, do not rebuke or bully them. Make them understand the proper etiquettes with love and affection and instruct them to perform good deeds.

Etiquettes of Saying Prayers

1. Observe perfect cleanliness and purity for the purpose of saying the prayers. Brush your teeth also when performing ablutions. The Prophet of God (peace and blessings of Allah be upon him) affirmed : "The distinctive mark of the members of my Ummah on the Doomsday will be that their brows and organs of ablution will be glowing with the radiance of Divine Light. Hence it is open to everyone to enhance his share of the Divine Light as much as he wants".

2. Put on clean, neat, respectable civilized and proper dress for observing prayers. The Holy Qur'ān affirms :

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ .

Yā banī ādama khudhū zīnatakum 'inda kulli masjidin.

"O sons of Adam ! Adorn yourself properly at each hour of prayer."

3. Be punctual in the observance of prayers.

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا .

Innassalāta kānat 'alalmu'minīna kitāban mauqūtā.

The prayer has been made obligatory for the believers to be observed at prescribed hours. Hadrat 'Abdullah b. Mas'ud (God be pleased with him) once submitted to the Holy Prophet (peace and blessings of Allah be upon him) :

"O Prophet of God (peace and blessings of Allah be upon you) ! Which deed is the most favourite one to God". The Holy Prophet (peace and blessings of Allah be upon him) replied : "To say prayer at the proper hour". Furthermore, the Holy Prephet (peace and blessings of Allah be upon him) observed : "God has made five prayers obligatory. A person who after performing ablutions carefully observes these prayers in perfect humility at their proper hours acquires a right of salvation by God ; but he who neglected these prayers has no right to anticipate forgiveness and salvation by God. In this case, it is entirely up to the Will of God to forgive him or to punish him" (*Malik*)

4. Always say your prayers in congregation. At times when you miss the congregation for any reason, try to say the obligatory (Fard) prayers in a mosque. However, offering of Sunnat[1] prayers is permissible at home also. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "The person who joins the congregation for prayer at the start i.e. first Takbir for forty days at a stretch is secured from the torments of Hell as well as from the evil of discord". (*Tirmidhi*)

   In addition to this, the Holy Prophet (peace and blessings of Allah be upon him) also affirmed : "If the people become aware of the rewards and blessings of offering prayers in a congregation, they would hasten to join the congregation for prayer despite a thousand hinderances. The first row of a congregation for prayer is like the row of angels. It is better for two men to offer prayers together than separately. The larger the congregation the dearer it is to God". (*Abū Dawud*)

5. Say prayers in peace. Perform bows (*Ruku'*) and prostrations (*Sajda*) calmly. Rising from a bow, stand straight with ease and then go into prostration. Keep a suitable

1. Prayers that are not obligatory (Fard) but supererogatory offered by the Holy Prophet punctually and without fail.

interval between two prostrations and in this interval, say the following prayer :

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَاجْبُرْنِيْ وَ عَافِنِيْ وَارْزُقْنِيْ

(ابو داؤد)

Allahumm-aghfir lī warhamnī wahdinī wajburnī wa 'āfinī warzuqnī. (*Abū Dawud*)

"O God, forgive me, be merciful to me, set me on the right path, remove my misery, grant me peace and provide for my sustenance."

The Holy Prophet (peace and blessings of Allah be upon him) has observed : "The person who observes prayer properly, the prayer itself blesses him with good wishes in these words 'May God protect thee in the same manner in which thou took care of me'".

And the Holy Prophet (peace and blessings of Allah be upon him) also affirmed : "The worst form of theft is the theft of prayer". The people submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! How can one commit a theft in prayer". The Holy Prophet (peace and blessings of Allah be upon him) answered : "By skipping over the complete performance of bows and prostrations".

6. Start making preparations for the prayer at once on hearing the call. Perform ablutions and reach the mosque well before time. Sit down quietly in the line and wait for the congregation to form. It is symbolic of hypocrites to be sluggish, to tarry and go for the prayers in a languid manner after hearing the prayer-call.

7. Announce the prayer-call with eagerness and zest. A person askêd the Holy Prophet (peace and blessings of Allah be upon) him : "O Prophet of God (peace and blessings of Allah be upon you) ! Tell me a deed that can lead me to Paradise". The Holy Prophet (peace and blessings of Allah be upon him) observed : "Announce the call for

prayer". The Prophet (peace and blessings of Allah be upon him) further affirmed : "Within the extent to which the call of the *Mu'adhdhin* reaches each man who hears the call will bear witness in favour of the *Mu'adhdhin* on the Day of Judgement. A shepherd who grazes his flock in the pasture and pronounces the call in a loud voice at the fixed hour, all things within the radius of the area in which his voice vibrates will stand testimony in his favour on the Day of Judgement". (*Bukhāri*)

8. If you are acting as an Imam, discharge your functions in relation to the saying of prayer in accordance with all the manners and rules prescribed by religion. Keep in view the interests of the congregation and perform your duty as a leader well. The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "The Imams who lead the congregation in prayer in a proper manner and entertain a high sense of personal responsibility for the good performance of worship by members of their congregation will obtain reward for the prayers of their congregation also. The Imam's reward in this case will be equal to the combined reward of the congregation. However, the reward and virtue of the members of the congregation is not curtailed thereby". (*Tabrani*)

9. Say your prayers with humility in such a state that the heart should be filled with a sense of awe of the Greatness and Glory of God and your entire being should be overwhelmed with trepidation and solemnity. It is a great sacrilege to make unnecessary movements of hand and foot, scratching any part of the body, to pass fingers through the beard, to plug the nose with a finger or to fold up your dress. Take the utmost care to avoid such actions.

10. Seek to gain nearness to God through prayers. Say prayers in such a state of mind as if you are in the presence of God or at least be mindful that God is watching you. The Holy Prophet (peace and blessings of Allah be upon

him) observed :

"The bondman is nearest to God at the moment when he is lying in prostration before Him. Hence while you are performing the act of prostration, pray fervently."

(*Muslim*)

11. Say prayers with eagerness and zest. The formal observance of prayers as if prayer were a burden or a compulsion is no genuine form of worship. Having said prayers of one time, look forward to the next hour of prayers with eagerness and fervour. One day after having offered the Maghrib prayers, some people stayed waiting for the hour of 'Isha prayers. Presently, the Holy Prophet (peace and blessings of Allah be upon him) arrived with such hurried steps that he (peace and blessings of Allah be upon him) was panting for breath. The Holy Prophet (peace and blessings of Allah be upon him) observed : "O people ! Be happy, your Lord opened a gate of the heavens and showed your view to His angels and said with pride : 'Look my devotees have finished one prayer and are awaiting the next hour of worship'." (*Ibn Majah*)

12. Do not say prayers in a hurried manner with a sense of 'Let us get over with it', like the careless and carefree persons. Remember God with a sincere heart and say prayers with complete devotion and a solemn awareness of duty and direct your heart, mind, feelings, passions, thoughts and ideas to converge on God. Prayer, in order to become a genuine form of worship, must contain remembrance of God. The prayer of the hypocrites is always devoid of the remembrance of the Lord.

13. Discharge the duty enjoined upon you by prayer even after the prayer and manage your whole life in such a manner that it should fully reflect the injunctions contained in the prayers. The Holy Qur'an affirms : "Prayer serves as a deterrent to immorality and contumacy". The Holy Prophet (peace and blessings of Allah be upon him) elucidated the same point through a deeply impressive simile :

The Holy Prophet (peace and blessings of Allah be upon him) shook a dry branch of a tree briskly so that all the leaves of the branch fell off. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed: "The sins of those who say prayers drop off as the leaves of this dry branch fell off". Afterwards the Holy Prophet (peace and blessings of Allah be upon him) recited this verse of the Holy Qur'an :

وَ اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَ زُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنَاتِ

يُذْهِبْنَ السَّيِّاٰتِ ذَالِكَ ذِكْرٰى لِلذّٰكِرِيْنَ . «هود ١١٤»

Wa aqimissalāta tarafayinnahāri wa zulafan min-allail. Innal hasanāti yudh-hibnassayyiāti. Dhālika dhikrā lidhdhākirīn. (*11 : 114*)

"Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful".

14. Recite the Qur'ān slowly in the course of prayers and observe other narrations of the prayer at a slow pace with careful attention and devotion of heart and mind. The practice of reciting the Qur'ān and saying other words of the prayer with understanding augments your fervour and the prayer then attains the form of genuine worship.

15. Observe prayers regularly and don't ever miss any prayer. It is the basic attribute of the believers to be regular and punctual in observing prayers :

اِلَّا الْمُصَلِّيْنَ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَائِمُوْنَ .

«المعارج ٢٢-٢٣»

Il-lal mussalinalladhina hum 'alā salātihim da'imūn. (*70 : 22-23*)

"Save worshippers who are constant at their worship".

16. Alongwith regular observance of obligatory prayers, you should offer supererogatory worship and offer praises to God frequently. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Any man who offers twelve Rak'ahs (supererogatory prayers) during a period of day and night in addition to the five obligatory prayers, God ordains a dwelling to be built for this man in Paradise". (*Muslim*)

17. Say your supererogatory prayers (Sunnan and Nawafil) off and on in your homes also. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "Offer some supererogatory prayers at home after saying obligatory prayers in the mosque. God shall bestow goodness in your homes as a reward for these prayers". (*Muslim*). The Prophet of God (peace and blessings of Allah be upon him) himself frequently offered Sunan and Nawāfil at home.

18. When you set out from the house for dawn prayers, say this prayer :

اللهم اجعل فی قلبی نورا و فی بصری نورا و فی سمعی
نورا و عن یمینی نورا و عن شمالی نورا و من خلفی
نورا و من امامی نورا واجعل لی نورا و فی عصبی نورا
و فی لحمی نورا و فی دمی نورا و فی شعری نورا و فی
لسانی نورا واجعل فی نفسی نورا و اعظم لی نورا واجعلنی

نورا واجعل من فوقي نورا و من تحتي نورا اللهم أعطني

نورا . «حصن حصين»

"Allahummaj'al fī qalbī nūran wa fī basarī nūran wa fī sam'ī nūran wa 'an yamīnī nūran wa 'an shimālī nūran wamin khalfī nūran wa min amāmī nūran waj'al lī nūran wa fī 'asabī nūran wa fī dami nūran wa fī sha'rī nūran wa fī lisāni nūran waj'al fī nafsī nūran wa a'zim lī nūran waj'alnī núran waj'al min fauqī nūran wa min tahtī nūran Allahumma a'tinī nūrā.

(Hisn Hasien)

O God ! Make Light in mine heart, Light in mine eye, Light in mine ear, Light on my right, Light on my left, 'Light above me, Light beneath me, Light before me, Light behind me, and make thou for me Light. Light in my tongue, Light in my sinews, Light in my flesh, Light in my blood, Light in mine hair, Light in my body, Light in my soul and magnify for me Light ! O God bestow upon me Light !

19. When you have finished the performance of dawn and evening prayers, repeat the following prayer seven times before engaging in conversation.

اللهم اجرني من النار

Allahumma ajirni minan nār.

"O God ! Protect me from the Fire".

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"After the dawn and evening prayers, repeat the following prayer seven times before engaging in conversation. If perchance you die in the course of that day or night, you shall certainly be saved from Hell".

20. After each prayer, repeat استغفر الله *Astaghfir ullah* three times and then say this prayer :

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ

وَالْاِكْرَامِ ۔ «مسلم»

Allahumma ant-assalāmu wa mink-as-salāmu tabarakta yā dhal-jalāli wal-ikrām. (*Muslim*)

"O God ! Thou art the peace and from Thee is the peace. Blessed art Thou, O Lord of Majesty and Glory.

Ḥaḍrat Thaubān (God be pleased with him) reports :

"The Holy Prophet (peace and blessings of Allah be upon him) used to repeat اَسْتَغْفِرُ الله (I seek forgiveness from Allah) three times after finishing each prayer and afterwards said this prayer". (*Muslim*)

21. Observe proper care in keeping the lines straight for offering the prayer in congregation. Keep the lines perfectly straight and stand shoulder to shoulder close to each other, leaving no space in between. Do not form lines in the rear unless the front lines are filled. On one occasion in a congregation for prayer, a man was standing in line in such a manner that the position of his chest was inclined forward. On seeing the man standing in this fashion, the Holy Prophet (peace and blessings of Allah be upon him) warned : "O people of God ! you must stand in straight lines in a proper manner else God shall cause you to stand in opposite directions to each other" (*Muslim*, Vol. 1). On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Any man who arranges the line in a formation, God shall bestow Grace on him ; and any man who causes disarray in the line, God shall cause him to suffer chaos".

(*Abū Dāwūd*, Vol. 1)

22. The line of the children must be formed behind the lines of men. Do not let the children stand with their elders. However, in the ʻĪdgah, where certain difficulties might be faced or where the possibility of the loss of children exists, there is no need to send the children to form lines in the rear. Make them stand with you. The lines of women should be formed either at the farthest rear or separately if a separate enclosure has been built in the mosque for women. Similarly, in the ʻĪdgah make separate arrangements for the congregation of women.

Etiquettes of Reciting the Qur'an

1. Recite the Holy Qur'ān with eagerness and fervour and put all your heart and soul in the recitation. Be sure that love of the Qur'ān means love of God. The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "The best form of worship for my followers is recitation of the Qur'ān".

2. Engage yourself in the recitation of the Qur'ān most of the time and never feel weary of reciting the Holy Book. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed: "God has ordained that any man who engages himself in the recitation of Qur'ān so constantly that he finds no time to send prayers to me, I shall provide him more without asking than those who ask". (*Tirmidhi*) Further than this, the Prophet of God (peace and blessings of Allah be upon him) observed: "The servant gets nearest unto God by means of reciting the Qur'ān. (*Tirmidhi*) Instructing the people to recite the Holy Qur'ān, the Holy Prophet (peace and blessings of Allah be upon him) also observed: "The man who has studied the Qur'ān and recites it daily can be likened to a basket full of musk whose sweet smell is making the whole atmosphere fragrant. And the man who has studied the Qur'ān but does not recite it may be likened to a bottle full of musk whose mouth has been sealed with a stopper". (*Tirmidhi*)

3. Recite the Qur'ān with the sole motive of seeking guidance. Do not recite the Holy Book for the sake of

gaining popularity, or establishing a reputation for good, harmonious recitation or making a name for piety. These are base motives and he who recites the Qur'ān with those motives in mind can obtain no guidance from the Qur'ān.

4. Take care to be completely neat and clean before you sit down for recitation. Do not touch the Holy Book without performing ablution and recite it sitting in a clean and tidy place.

5. Sit cross-legged with your face towards the Qiblah and recite the Qur'ān with your head bowed, with utmost care, complete attention, eagerness of heart and in a proper manner. God affirms :

كِتَابٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِيَدَّبَّرُوْا اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ . «ص ۲۹»

Kitābun unzalnāhu ilaika mubārakun liyaddabbarū āyātihi wa liyatadhakkara ulul-albāb. *(38 : 29)*

"(This is) a scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may get guidance from it".

6. As far as possible recite the Qur'ān in a clear and distinct manner and read the letters correctly and utter the syllables in proper style and recite slowly. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Use your voice and style to recite the Qur'ān in the best manner". *(Abu Dāwud)*

The Holy Prophet (peace and blessings of Allah be upon him) used to recite each word in a clear and distinct manner and read each verse separately.

The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"He who recites the Qur'ān will be told on the Day of

Judgement". Recite the Qur'ān now in the same clear and distinct manner and in the same harmonious style in which you used to recite it with care and propriety in the world and as a reward for the recitation of each verse you shall be elevated one degree higher and your ultimate place is near the end of the final verse". (*Tirmidhi*)

7. Do not recite in an extremely loud or very low voice. Keep your voice at a medium pitch. God ordains :

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَالِكَ

سَبِيلًا . «بنی اسرائیل ۱۱۰»

Wa lā tajhar bisalātika wa lā tukhāfit bihā wabtaghi baina dhālika sabīlā. ***(17 : 110)***

"Be not loud voiced in thy prayer nor too low voiced but follow a way between".

8. Recite the Qur'ān whenever you find time, but do try to recite Qur'an in the course of Tahajjud prayer at dawn. This recitation of the Qur'ān entails the reward of highest degree and it should be the aspiration of the true believers to attain the apex of excellence in reward for recitation.

9. Do not complete the reading of the whole of the Holy Qur'ān in less than three days. The Holy Prophet (peace and blessings of Allah be upon him) observed : "He who completes the recitation of the full text of the Qur'ān in less than three days does not understand the meanings of the Qur'ān at all".

10. Keep in mind the glory and value of the Qur'ān and as you observe the etiquette of keeping your person neat and clean while reciting the Qur'ān, so also you must purge your heart of evil thoughts, wicked passions and impure purposes. The heart that is tainted with evil and wicked thoughts and passions cannot appreciate and admire

the glory and value of the Holy Qur'ān, nor can the bearer of such an evil heart grasp the meanings and realities of the Qur'ān. Ḥaḍrat 'Ikrama (God be pleased with him), whenever he opened the Qur'ān, he often fainted. He used to say: "These are the words of my Great and Glorious Lord".

11. Recite the Qur'ān with the conviction that on this earth this Book is the only source of guidance for mankind. Meditate and reflect deeply over the meanings of the Qur'ān from this viewpoint and try to grasp the realities and learn the wisdom contained in this Book. Do not recite it rapidly but form the habit of reading slowly, distinctly and with careful understanding of the meanings and try to ponder over the message conveyed to us. Ḥaḍrat 'Abdullah b. 'Abbās (God be pleased with him) often remarked: "I consider it far better to recite small Surahs like 'Al-Qari'ah' and 'Al-Qadr' with understanding and care than to read through the longer Surahs of 'Al-Baqarah' and 'Āli-'Imran' at a rapid pace without careful understanding of the meanings of the words. The Holy Prophet (peace and blessings of Allah be upon him) once recited this one verse over and over again all through the night.

ان تعذبهم فانهم عبادك و ان تغفر لهم فانك انت

العزيز الحكيم . «المائده ۱۱۸»

In tu'adhdhibhum fa-innahum 'ibāduka wa in taghfir lahum fa-innaka ant-al-'azīz-ul-Hakīm. *(5 : 118)*

"If Thou punisheth them, Lo ! they are Thy slaves, and if Thou forgiveth them, Lo ! Thou only Thou art the Mighty, the Wise".

12. Recite the Qur'ān with full determination to adapt your life to the injunctions of this Holy Book and to reform the pattern of your living in the light of the guidance

provided by it. Make constant endeavours to order your life in conformity with the Qur'ānic injunctions and purge your life of all impurities. The Holy Qur'ān like a mirror will clearly reflect each blot and spot on your character. It is entirely your own responsibility to wash off these blots and stains from your life.

13. Feel the full impact of the verses during recitation of the Holy Qur'ān. Rejoice and feel happy on reading about the narrations of Divine Mercy, Forgiveness and the Everlasting bounties of Paradise. And on reading about the narrations of the wrath, anger and the terrific punishments of Hell your body should tremble, eyes should flow and the heart should melt with the sentiments of repentance and shame. Your face should glow with the light of happiness on reading about the successes of the pious and faithful people and you should be seized with deep sorrow on reading about the destruction of nations. The study of verses containing warnings and forebodings of torments should make you tremble and your soul should be filled to the brim with the sentiments of gratitude on reading the verses which bear glad tidings.

14. After reciting the Holy Qur'ān offer a prayer. The words of one of the prayers offered by Ḥaḍrat 'Umar (God be pleased with him) are as follows :

اَللّٰهُمَّ ارْزُقْنِي التَّفَكُّرَ وَالتَّدَبُّرَ بِمَا يَتْلُوْهُ لِسَانِيْ مِنْ كِتَابِكَ

وَالْفَهْمَ لَهُ، وَالْمَعْرِفَةَ بِمَعَانِيْهِ وَالنَّظَرَ فِيْ عَجَائِبِهِ

وَالْعَمَلَ بِذَالِكَ مَا بَقِيْتُ ، اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ .

Allahummarzuqnīt-tafakkura wat-tadabbura bimā yatlūhu lisānī min kitābika wal-fahma lahū-wal ma'rifata bimā'anīhi wan-nazara fī 'ajā'ibihī wal'amala bidhalika mā baqītu innaka 'alā kulli shai'in qadīr.

"God! Whatever my tongue recites from Thy Book, grant me the favour to reflect upon it. God! bestow upon me the understanding of it. Vouchsafe to me the knowledge of its meaning, and spirit, and the vision to see its niceties. Grant me the favour to act according to its injunctions as long as I live. Your Being is without doubt Omnipotent".

Etiquettes of Friday

1. Take full measures to clean and purify yourself on Fridays. Bathe and adorn yourself in the best possible manner.

Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "The person who comes to offer prayers in the Friday congregation should bathe himself first".

(*Bukhārī, Muslim*)

According to the statement of Ḥaḍrat Abu Huraira (God be pleased with him), the Holy Prophet (peace and blessings of Allah be upon him) observed : "Every Muslim owes duty to God that he should take bath every week and wash his head and body".

Ḥaḍrat Abu Sa'id (God be pleased with him) relates that the Prophet of God (peace and blessings of Allah be upon him) observed : It it obligatory upon every adult youth to take bath on Friday and to brush the teeth and use perfume if available".

(*Bukhārī, Muslim*)

Ḥaḍrat Salmān (God be pleased with him) states that the Holy Prophet (peace and belssings of Allah be upon him) affirmed : "Any man who bathes on Friday and takes full care to keep himself neat and clean and uses hair oil and perfume and then reaches the mosque just after mid-day and does not part two men sitting in a line in the mosque and then offers the prayer which God had decreed to him and afterwards listens to the sermon seated calmly when the Imam ascends the pulpit, God shall pardon all

the sins committed by him during the interval between this Friday and the preceding one". (*Bukhāri*)

2. Take care to perform good deeds on Friday such as most frequent remembrance of God, recitation of the Holy Qur'an, prayer, Sadaqa, charity, enquiring after the welfare of the sick, joining the funerals, visit to the graveyard and other pious acts.

Hardat Abu Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"The most important day that ever dawned is the Friday. It was on this day that Adam (peace be upon him) was created and on this day he was admitted to Paradise and it was on Friday when he was expelled from there (and was appointed the vicegerent, of God) and it is on this day that the Doom will descend". (*Muslim*)

Hardat Abu Sa'id Khudri (God be pleased with him, reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "There are five such acts that if a man shall perform them in the course of a single day, God shall write his name among those destined to enter Paradise. These acts are :

1. To enquire after the welfare of the sick.
2. To join a funeral.
3. To keep a fast.
4. To offer Friday Prayer.
5. To emancipate a slave. (*Ibn Hibban*)

It is evident that the performance of all these five acts together is possible only on a Friday.

In another tradition Hadrat Abu Sa'id Khudri reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Any man who recites Surah Kahf on Friday, a radiant light will glow for him in the space between two Fridays". (*Nasa'i*)

And Hadrat Abu Huraira (God be pleased with him states that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Seventy thousand angels beg mercy for the man who recites Surah Ad-Dukhan on Friday night and all of his sins are pardoned". (*Tirmidhi*)

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "There is a certain blessed moment in the course of a Friday that any prayer said in by a believer is accepted by the Almighty". (*Bukhāri*)

Which blessed moment is this ? The opinion of the 'Ulama is at variance on this point, because of the reason that traditions mention different times in this respect. However, the 'Ulama agree that two statements are more correct than the others. According to one statement, the intervening time from the moment the preacher ascends the pulpit to deliver the sermon to the end of the prayers is the most propitious one. Another version holds that blessed moment is the end of Friday when the sun is about to set in the horizon. It is advisable, therefore, that you should pass both the times in offering prayers and supplications in utter humility and reverence to the Lord. It is better to add the following prayer with your other prayers :

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَ اَنَا عَبْدُكَ
وَ اَنَا عَلٰی عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ
عَلَیَّ وَ اَبُوْءُ بِذَنْبِیْ فَاغْفِرْلِیْ فَاِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا
اَنْتَ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ۔

Allahumma anta rabbī lā ilaha illā anta khalaqtani wa anā 'abduka wa anā 'alā 'ahdika wa wa'dika mas-tata'u

abū'u laka bini'matika 'alayya ua abu'u bidhanbī faghfirlī fainnahū lā yaghfir-udh-dhunūba illa anta a'udhu bika min sharri ma sana'tu. (*Bukhārī, Nasā'i*)

"God ! You are my Lord. There is no deity except You. You created me. I am Your servant and I hold firm to my promise and allegiance to You as far as lies in my power. I acknowledge all the bounties and favours that You have conferred on me. I confess my sin ; forgive me, for there is no one else except You Who has the power to grant pardon for sins and I beseech protection against the evil effects of my own sins". (*Bukhāri, Nasā'ī*)

3. Observe Friday prayers according to all the prescribed etiquettes. Friday prayer is obligatory upon every adult, healthy, resident and sane Muslim male. If there be two men beside the Imam present at a place, the Friday prayer must be offered. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"The people ought not to miss Friday prayer under any circumstance or else God shall seal their hearts (and having been denied Divine Guidance) they will become one with those who are forgetful (of Religion)". (*Muslim*)

According to the testimony of Ḥadrat Abu Huraira (God be pleased with him), the Prophet of God (peace and blessings of Allah be upon him) affirmed : "Any man who comes to the mosque for saying the Friday prayer after bathing and washing himself clean and then offers 'Sunnah' prayers which God had decreed and then sits quietly till the end listening to the sermon of the Imam and afterwards offers obligatory prayers with the Imam, God shall grant him pardon for the sins which he committed between the preceding Friday and this one and the sins committed till three days before".

Ḥadrat Yazid b. Maryam (God be pleased with him) relates : "I was going to offer Friday prayers when I chanced to meet Ḥadrat 'Abaya b. Rifa'ah (God be pleased with him) on the way. He asked me ; Where are you

going ?" I said : I am going to offer Friday prayers. Ḥaḍrat 'Abaya (God be pleased with him) remarked : "I congratulate you. Every step you move, you move on the path leading towards Allah". The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Fire is made unlawful for the man whose feet are soiled with dust while walking aolng the path of God".

4. Hasten towards the mosque the moment you hear the call for Friday prayer. Close your business and stop your other activities at once. Listen to the sermon and say prayers with perfect devotion. Resume your business as soon as the Friday prayer is over. The Holy Qur'ān affirms :

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ . فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ . «الجمعه ٩ ـ ١٠»

Yā-ayyu-halladhīna āmanū idhā nūdiya lis-salāti min yaumil jum'ati fasau ilā dhikrillahi wadhar-ul-bai'a dhālikum khairullakum in kuntum t'alamūn. Faidhā qudiatissalātu fantashirū filardi wabtaghū min fadlillahi wadhkur-ul laha kathīran-la'allakum tuflihūn.

(Al-Jumah : 9-10)

"O ye who believe! When the call is heard for the prayer of the day of congregation hasten unto remembrance of Allah and leave your trading. That is better for you

if ye did but know. And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful".

These verses contain the following injunctions for the true believers :

1. A true believer should offer Friday prayers with complete devotion and full awareness of all the etiquettes of this prayer. He should stop all other engagements on hearing the prayer-call and hasten towards the mosque.

2. It is unlawful for the true believer to carry on business or to engage in other worldly interests after hearing the announcement of the prayer-call and thus having forsaken the memory of God to turn into a world-loving creature.

3. The secret of a pious man's salvation lies in his living as a servant and slave of God in this world. Whenever the call of God reaches him, he should, as a devoted and obedient servant forsake all interests and set aside all worldly advantages and rush to respond to the call of his Master. He should proclaim by deed that the sacrifice of worldly advantage for the sake of fulfilling the demands of religion does not signify ruin and failure. On the other hand, destruction and failure lies in transgressing the bounds of religion in his lust for gaining worldly interests.

4. The theory of renouncing the world altogether is fallacious. Man should not be so much immersed in spiritual pursuits that he should become incapable of dealing with worldly affairs. The Holy Qur'ān, in fact, enjoins upon the faithful to disperse on the earth as soon as the prayer is over and to take full advantage of all the resources and means of livelihood that God has provided on the earth. The Qur'ān affirms that the pious should exert all their energies and employ all faculties in the business of earning their share of the subsistence provided by God. It is not proper for a true believer to be dependant on others for his needs, nor is it advisable for him

to neglect his duty of providing for the needs of his dependants and to cause them suffering and dismay.

5. The final important injunction is that the true believer should not be engrossed in worldly affairs so deeply that he should forget God. He should remember under all circumstances that the real gain and essence of his life is the remembrance of God. Ḥaḍrat Sa'id b. Jubair (God be merciful to him) remarks: "The remembrance of God does not only consist in announcing the greatness of Allah or uttering praises of God.

All those are engaged in the remembrance of God who are busy ordering their lives in conformity with the Commands of God".

Make an effort to reach the mosque for the Friday prayer as soon as possible and try to get a seat for yourself in front line by arriving early.

According to the statement of Abū Huraira (God be pleased with him), the Holy Prophet (peace and blessings of Allah be upon him) observed: "Any man who bathes himself and washes his whole body to cleanse it of all impurities and then reaches the mosque first is like the person who offers the sacrifice of one camel, and he who arrives next to him is like the person who sacrifices one cow (or buffalo) and the one who reaches in the third place is like a person who offers the sacrifice of a horned ram. Coming next to him is like a person who gives away as it were, one egg in the way of God. Later when the Imam comes forward to deliver the sermon, the angels leave the gate of the mosque and come over to sit in the mosque to hear the sermon and say the prayers". (*Bukhāri, Muslim*)

Ḥaḍrat 'Irbaḍ b. Sāria (God be pleased with him) states: "The Holy Prophet (peace and blessings of Allah be upon him) used to invoke mercy of God three times upon those who formed the first line and only once upon those who were in the second line". (*Ibn Mājah, Nasā'i*)

And Hadrat Abū Huraira (God be pleased with him) observes: "The people do not know the high degree of reward and blessings reserved for the people who form the first line of prayer. If they know it, they would start drawing lots for the privilege of joining the first line".

(*Bukhārī*, *Muslim*)

6. Offer your Friday prayers in a congregational mosque. Take your seat wherever it is available. Do not jump over people's heads and shoulders in an effort to get a seat in front. This causes considerable mental and physical discomfort to the people, disturbs their peace of mind and devotion and diverts their attention.

Hadrat 'Abdullah b. 'Abbas relates that the Holy Prophet (peace and blessings of Allah be upon him) observed:

"The person who retreats from the first line of prayer and stands in the second line with the intention that his brother Muslim may suffer no inconvenience, God will grant such a man reward and blessing twice as much as to people in the first line". (*Tabrānī*)

Hadrat Salman (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) affirmed: The person who bathes himself on Friday and cleanses and purifies himself as much as he can, and then uses oil and applies perfume and reaches the mosque just after mid-day and does not part two men sitting together (in other words he does not commit the error of jumping over the heads and shoulders of people, or making his way through the lines or sitting between two men by pushing them apart, but sits down quietly wherever he finds room) and offers prayer and Suunah which God had decreed upon him and afterwards listens quietly to the sermon when the Imam takes the pulpit, God will pardon all his sins which he committed during the period between that Friday and the preceding one"

(*Bukhārī*)

7. The sermon should be brief as compared to the prayer. The sermon in fact is meant to induce people to offer devotions and worship to God, while prayer is not only worship in itself, but the best worship. Hence it is in no way proper to prolong the sermon and go through the prayer quickly in a shorter period of time. The Holy Prophet (peace and blessings of Allah be upon him) observed :

   "To prolong the prayer and deliver a brief sermom is an attribute of the wise preacher. Hence say prayers for a longer period of time and make the sermon brief".

   (*Muslim*)

8. Listen to the sermon in silence and rapt attention, and with devotion, eagerness and in a receptive mood. Make up your mind with all sincerety to act upon the injunctions of God and His Messenger (peace and blessings of Allah be upon him) that you have come to know through the sermon. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

   "The man who bathes and comes to offer Friday worship and says the prayer which God has destined for him and then sits quietly and listens to the sermon in rapt attention and with perfect devotion till the preacher has finished the sermon and afterward says obligatory prayer with the Imam, God shall pardon all his sins which he committed during the period between that Friday and the preceding one and his sins even committed during three days before it". (*Muslim*)

   According to another tradition : "When the Preacher comes forward to deliver the sermon, then it is improper to say any prayer or engage in conversation".

9. The second sermon must be delivered in Arabic. However, in the first sermon describe some injunctions of God and His Messenger (peace and blessings of Allah be upon him), give some advice, provide guidance and remember God in

the local language of the participants of the congregation. The sermons which the Holy Prophet (peace and blessings of Allah be upon him) preached on Fridays reveal that the Preacher should provide advice and guidance to the Muslims in regard to the prevailing circumstances. This purpose can only be achieved if the preacher delivers his sermon to the congregation in the people's own language.

10. It is highly porpitious to recite Surah al-'Alā and al-Ghāshiya or Surah Munafiqūn and Surah al-Jum'ah in the obligatory prayers on Friday as was the practice of the Holy Prophet.

11. Make it essential to offer Darūd as much as possible and pray for His peace and blessings upon the Holy Prophet on Fridays. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"Recite as much Darūd for me as possible on Fridays. The angels join this 'Darūd' prayer and Darūd is presented to me. (*Ibn Mājah*)

Etiquettes of Funeral Prayers

1. Do join the funeral prayers. The funeral prayer is a petition of mercy for the deceased and this is a duty which everyone owes to the dead. If you fear the funeral prayer will be over by the time you have performed ablutions, then perform 'Tayammum' and join the prayers at once. The Holy Prophet (peace and blessings of Allah be upon him) has observed: "Do say the funeral prayers. May be this prayer induces feelings of sorrow in you. A sorrowful man remains under the shadow of God and welcomes every pious deed". (*Hākim*)

   The Holy Prophet (peace and blessings of Allah be upon him) also affirmed: "The deceased whose funeral prayers are offered by three lines of Muslims will certainly be admitted to Paradise". (*Abū Dāwūd*)

2. At the time of saying funeral prayers, put the bier on the ground so that the head is towards the north, the feet towards the south and the face of the dead is turned in the direction of the Qiblah.

3. If you are leading the funeral prayer, stand facing the bosom of the dead.

4. The number of lines in a funeral prayer must be odd. A single line would suffice if those present at the funeral prayer are few, but if there are enough present, fall in three. As the number of people increases, form more lines, yet the number of lines should be kept odd.

   Make a resolve in your mind before starting the funeral prayer that you are saying the funeral prayers to beg Mercy

from the Kind and Beneficent Lord for the deceased. The Imam as well as the followers should make this resolve.

6. Whatever the Imam says in the funeral prayer, the followers must repeat the same. The followers should not keep silent. However, the Imam should say Takbīrs in a loud voice and the followers should repeat them in a low sound.

7. Say four Takbīrs in the funeral prayer. Raise your hands up to the ears while saying the first Takbīr and then fold them on your abdomen and offer praise to God :

سُبْحٰنَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ

وَ جَلَّ ثَنَاءُكَ وَلَآ اِلٰهَ غَيْرُكَ .

Subhānakallahumma wa bihamdika wa tabarakasmukā wa ta'āla jadduka wa jalla thanā'uka walā ilāha ghairuk.

"God ! Thou art Pure and Supreme. High Praise and Thanksgiving is due to Thee. Thy Name is the Most Blessed one and the Bestower of Good. Thy Exaltedness and Glory art Most High. Thy Praise is Great and there is no deity except Thee".

Now say the second Takbīr, but do not raise your hands, nor make a motion of the head. At the end of the second Takbīr, recite the 'Darūd' :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ

عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ .

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ

عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ .

Allahumma Salli 'alā Muhammadin Wa 'alā āli Muhammadin kama sallaitu 'alā Ibrāhīma wa-'alā-ālī Ibrahīma innaka Ḥamīd-um-majīd. Allahumma bārik 'alā Muhammadin v 'alā-āli Muhammadin kamā bārakta 'alā Ibrāhīma wa-'alā-āli Ibrāhīma innaka Hamīdum-majīd.

"God : May Thy peace and blessings be upon Muhammad and his family, as Thou sent Thy peace and blessings upon Ibrahim and his family. Without doubt Thou possesseth the greatest attributes and art Most High. God ! May Thy peace and blessings be upon Muhammad and his family, as Thou sent peace and blessings upon Ibrahim and his family. Without doubt Thou possesseth the greatest attributes and art Most High".

Now say the third Takbīr without raising your hands and offer a prayer with prescribed supplication to beg mercy from the Lord for the dead. Finally, say the fourth Takbīr and say 'Salām' turning the head to right and left.

8. If the deceased is an adult male or female, say this prayer after the third Takbīr.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيْرِنَا

وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثٰنَا ، اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا

فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى

الْاِيْمَانِ .

Allahummaghfir lihayyinā wa mayyitinā wa shāhidinā

wa gha'ibinā wa saghīrinā wa kabīrinā wa dhakarinā wa unthānā. Allahumma man-ahyaitahu minnā faahyihi 'alal-islām wa man tawaffaitahū minnā fatawaffahu'alal--īman.

"God ! Show mercy to our living, to our dead, to those who are present with us here and to those who are not present, to our youngsters, to our elders, to our men and to our women. God ! Whomsoever it pleases Thee to keep alive among us, keep him alive as faithful of Islam and upon whomsoever it pleases Thee to send death, let him die in faith".

If the deceased is a minor boy, say this prayer :

اَللّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا اَجْرًا وَ ذُخْرًا وَ اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا .

Allahummaj'alhu lanā faratan waj'alhu lanā ajran wa dhukhran waj'alhu lanā shāfi'an wa mushaffa'ā.

"God ! Let this boy serve as a means of Thy grant of salvation to us and let him be a repository of our reward and welfare in the eternal world and let him be our successful intercessor".

If the deceased is a minor girl, say this prayer. The meaning of this prayer is identical with the prayer offered for the boy.

اَللّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا اَجْرًا وَ ذُخْرًا وَ اجْعَلْهَا لَنَا شَافِعَةً وَ مُشَفَّعَةً .

Allahummaj'alhā lanā faratan waj'alhā lanā ajran wa dhukhran waj'alhā lanā shāfi'atan wa mushaffa'atan.

9. Whie going along with a funeral procession think over your own end and visualise that as you are proceeding to commit the deceased to earth, in the same way others will be proceeding one day to bury you in the earth. In this pensive and thoughtful frame of mind, you will gain the favour of remembering your ultimate end for some time at least and the worries and cares of the world will vanish from your mind.

Etiquettes for Attending the Death-bed

1. When you visit a person whose end is near, keep on reciting the Kalimah لَآ اِلٰـهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ—*Lā-ilaha illallahu Muhammad-ur-rasūl ullah.* (There is no god but Allah and Muhammad is His Apostle) in a loud voice. Do not press the patient to utter the Kalimah. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "When you sit by the death-bed of any Muslim, keep reciting the Kalimah". (*Muslim*)

2. Recite 'Surah Yasīn' when the patient is heaving last breaths. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "Recite 'Surah Yasīn' by the death-bed". (*Fatawa Alamgirī*, p. 100, Vol. 1). When the person has breathed his last, do not recite the Qur'ān near the deceased till his body has been washed. The man who needs a bath and the woman who is passing through the period of her menses or the after-birth course should not go near the dead.

3. Say اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ—*Innā lillahi wa innā ilaihi raji'ūn.*[1] The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "The following three rewards are conferred on a man who recites اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ—*Innā*

1. "We are for God and we shall return to Him".

lillahi wa innā ilaihi raji'ūn. (We are all creatures of God and we shall return to Him) in the moment of distress :

* Firstly, blessings and salvation descend on him from God.
* Secondly, he receives the reward for seeking the Truth.
* Thirdly, his loss is compensated and a better reward in lieu of the dead and lost one is conferred on the bereaved person who says : انا لله و انا اليه راجعون—*Inna lillahi wa innā ilaihi rāji'ūn.* (*Tabarānī*)

4. Abstain from loud lamentations and wailing for the deceased person. However, if the eyes are filled with tears out of grief it is but natural. When the Holy Prophet's (peace and blessings of Allah be upon him) son Ḥaḍrat Ibrahim (God be pleased with him) expired, the eyes of the Holy Prophet (peace and blessings of Allah be upon him) were filled with tears. Similarly, when his grandson, the child of his daughter Zainab (God be pleased with her) passed away, the Holy Prophet (peace and blessings of Allah be upon him) shed tears. The people asked : "O Prophet of God (peace and blessings of Allah be upon you) ! How is it ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "This is a blessing which God has bestowed upon the hearts of His creatures. God shows mercy to those among His creatures who are tender hearted and kind". The Holy Prophet (peace and blessings of Allah be upon him) further observed : "He who slaps his face, tears his clothes and indulges in lamentation like the pagans, has nothing to do with us".

5. As soon as one expires, straighten out his arms and legs ; close the eyes and pass a wide bandage below the chin and tie its ends over the head. Both toes of the feet should be tied together with a strip of cloth. Wrap the body in a shroud and keep on reciting بِسْمِ اللهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللهِ

—*Bismillahi wa 'alā millati rasūlillah.* "In the name of God and according to the custom of the followers of the Prophet of God (peace and blessings of Allah be upon him). Pass around an obituary notice among the people. At the moment of lowering the corpse in the grave, continue to say the same prayer.

6. Mention the virtues of the dead and avoid narration of his demerits. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Do mention the virtues of your dead and keep silent about their vices". (*Abū Dāwūd*). In addition, the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "When a man dies and a few of his neighbours testify that he was a good man, God observes— "I accept your testimony and I grant him pardon even for these of his acts which remained a secret to you". (*Ibn Hibban*)

On one occasion the companions (God be pleased with them) praised the virtues of a dead man in the presence of the Holy Prophet (peace and blessings of Allah be upon him) whereupon the Prophet of God (peace and blessings of Allah be upon him) observed : "This dead person's abode has been made in Paradise ! O people, you are the witnesses of God on earth. If you testify that a certain man is good, God admits him to Paradise and if you bear witness that a certain man is wicked, God consigns him to Hell". (*Bukhārī, Muslim*)

And the Holy Prophet (peace and blessings of Allah be upon him) also affirmed : "When you visit a patient to enquire after his welfare or join a funeral procession, do utter good remarks, for the angels say 'So be it' ('Āmin) after each good remark you make". (*Muslim*)

7. Always show patience and fortitude on the death of your near and dear ones. Do not utter any ungrateful remark. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"When a man observes patience on the death of his child, God enquires from His angels, "Did you extract the soul of the child of my bondsman ?" The angels reply : "O, Sustainer ! We have complied with Thy bidding". Then God enquires : "Did you extract the life of the darling of my bondsman "? The angels submit : "Yes". God then asks : "And what did my servant say ?" They submit : Lord ! He offered praise to Thee and recited انا لله و انا اليه راجعون—*Innā lillahi wa innā illaihi raji'ūn.* "We all belong to God and to Him shall we return". Thereupon God ordains the angels : "Build a dwelling in Paradise for this servant of mine and name this dwelling 'Bait al-Hamd' (House of Thanksgiving)". (*Tirmidhi*)

8. Do not delay washing the body of the deceased. It is better to put some leaves of the 'plum tree' in the bath water and heat it a little. Stretch the body on a clean wooden board ; take off its garments and wrap a sheet round the lower part of the body. Cover your hand with a cloth and clean the front and back private parts of the body. Take care that the wrapping sheet does not slip off. Then perform ablution on the body ; there is no need, however, to rinse the mouth or pass water into the nose of the body during the performance of ablution. When washing the corpse block the ears and nostrils with cotton wool so that water does not enter into them. Then wash the head clean with soap or something else. Turn over the corpse towards the left side and pouring water from the right side bathe the body from head to foot. Similarly, pouring the water from the left side wash the body from head to foot. Take off the water soaked sheet and wrap a dry sheet round the lower part of the body. Now lift the body from the board, and place it in the coffin on the cot. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "God shall pardon forty capital sins of man who bathes a corpse and conceals the sins of the dead person ; and the man who lowers the corpse in the grave, provides,

as it were, a home to the deceased to live in until the Day of Doom". (*Tabrani*)

9. Use a white cloth of average quality as a shroud for the body ; don't use a very costly cloth nor a cloth of very low quality. For men the shroud should consist of three garments : one sheet, one 'Tehband' (a sheet for wrapping round the lower part of the body) and a 'Kafni' or 'shirt' (a covering for the upper portion of the body). The length of the sheet should exceed the stature of the dead in measurement so that its ends may be tied on the side of the head as well as on the side of the feet. The measure of the width of the sheet should be adequate to cover the body well. For women, include an additional apparel 'sarband', a piece of cloth to cover the head and concea the hair in the coffin. It should be one yard long and measure a little less than a yard in width. A 'Chest Band', a cloth to provide an additional covering from armpits to the knees, should also form part of a woman's coffin. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "God will provide dresses made of Sundus and Astabraq[1] in Paradise for him who puts the body of a deceased in coffin". (*Hākim*)

10. Keep your pace quick while taking the bier to the graveyard. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "Make haste in the matter of funerals". Hadrat Ibn Mas'ud (God be pleased with him) submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "O Prophet of God (peace and blessings of Allah be upon you) ! What should be the pace of our steps while taking the bier to the graveyard"? The Holy Prophet (peace and blessings of Allah be upon him) observed : "Keep the pace of your steps short of running. If the deceased was a good man, carry him to his good end quickly. If he was wicked one, make haste to remove his evil from your midst". (*Abū Dāwūd*)

1. Highest quality of silk interwoven with silver and gold threads.

11. **Accompany the funeral on foot.** On one occasion, when the Holy Prophet (peace and blessings of Allah be upon him) was walking with a funeral procession, he (peace and blessings of Allah be upon him) saw a few participants riding along. The Holy Prophet (peace and blessings of Allah be upon him) reprimanded them thus: "Don't you feel ashamed of yourselves! The angels are walking on foot, while you are riding on the backs of the beasts". However, on your way back from the burial, you can use a transport. The Holy Prophet (peace and blessings of Allah be upon him) went with the funeral procession of Abu Wahidi (God be pleased with him) on foot and returned on horseback.

12. Stand on your feet on seeing a funeral approaching and if you do not wish to accompany it, wait till the procession has moved on to some distance before resuming your journey or other activities. The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

    "Stand on your feet on seeing a funeral procession approaching. Those who accompany the funeral procession should not sit down until the bier has been placed on the ground".

13. Do offer funeral prayers. You should also participate in funeral processions and put your shoulder under the bier for some time. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

    "Every Muslim owes a duty to accompany the funeral procession of a deceased Muslim". The Prophet of God (peace and blessings of Allah be upon him) further observed : "A man who participates in the funeral procession and offers funeral prayers will get a reward equal to one Carat. He who attends the burial also after saying the funeral prayers will receive a reward equal to two Carats". Some one submitted : "What will be the size of these two Carats ?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "It will be equal to the mass of two mountains". (*Bukhārī, Muslim*)

14. Let the grave be excavated from north to south lengthwise. Keep the body of the deceased turned towards the Qiblah when lowering it in the grave. If the body is light, two men are enough, otherwise three or four men may join in interring a body into the grave. At the moment of internment, untie the knots of the shroud and turn over the body towards the Qiblah.

15. Do observe purdah when interring a female body into the grave.

16. Start filling the grave with earth from the side of the head. Pick up the earth in both hands and throw it into the grave. Repeat the act three times. When throwing in the earth the first time say مِنْهَا خَلَقْنٰكُمْ—*Minhā Khalaqnākum*. "We created you out of this earth". When throwing in the earth the second time, say وَ فِيْهَا نُعِيْدُكُمْ *Wa fīha nu'idukum*. "And We return you to the same earth". And when you throw in the earth the third time, say وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى —*Wa minhā nukhrijukum tāratan ukhrā*. "And We shall resurrect you from the same earth".

17. Do not raise the grave very high, nor make it in the form of a square. Fill the grave with the same amount of earth which was excavated from it. Sprinkle some water over the grave after filling it with earth.

18. Stay a while near the grave after burial. Offer prayers begging mercy for the deceased. Recite some verses of the Qur'ān and send its blessings after the departed soul. Ask other people to offer prayers to God to show mercy to the dead person. The Holy Prophet (peace and blessings of Allah be upon him) himself used to offer prayers to God for the grant of mercy to the deceased and observed to other people: "Pray to God that your brother may remain steadfast and beg mercy for him from the Lord as now is he to account for every moment of his wordly life".

(*Abū Dāwūd*)

19. If a bereavement occurs among the kin, relatives, or in the neighbourhood, send cooked food for one or two times to their house, because they will be too overcome with grief to think of cooking meals. *'Jami' Tirmidhi'* records that when the martyrdom of Ḥaḍrat Ja'far (God be pleased with him) was reported the Holy Prophet (peace and blessings of Allah be upon him) commanded: "Prepare some food for the family of Ja'far. They are pre-occupied with grief today".

20. Do not mourn for the dead for a period of more than three days. However, for a woman whose husband is dead, the prescribed period of mourning is four months and ten days. When Abu Sufyan (God be pleased with him), the father of Umm ul-Mo'minīn Hadrat Ummi Habībah (God be pleased with her) expired, the illustrious lady Zainab (God be pleased with her) came to offer condolences to her. Ḥaḍrat Ummi Habibah (God be pleased with her) sent for perfume in which some quantity of yellow saffron had been mixed. Umm ul-Mo'minīn rubbed that perfume on her slave-woman and then applied some to her own face. She then observed: "God knows I did not need perfume, but I have heard the Prophet of God (peace and blessings of Allah be upon him) say: "No woman who believes in God and the Day of Judgement should observe mourning for more than three days for any man. However, the period of mourning in the case of her husband's death is four months and ten days".

(*Abū Dāwūd*)

21. Offer some charity on behalf of the deceased according to your means. However, strictly avoid performance of unpropitious and improper rites in this case.

Etiquettes of Visiting Graveyards

1. Accompany the funeral procession to the graveyard and attend the burial. Do pay visits to the graveyard off and on. These visits remind one of the life hereafter and induce one to start making preparations for the life after death. On one occasion the Holy Prophet (peace and blessings of Allah be upon him) accompanied a funeral procession to the graveyard and sitting down beside a grave shedded so much tears that the earth became wet. Then addressing the companions (God be pleased with them), the Holy Prophet (peace and blessings of Allah be upon him) observed : "Brothers ! Prepare yourself for this day".

   (*Ibn Majah*)

   Once when he was seated near a grave, the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Every grave proclaims in the most terrific voice ; 'O Progeny of Adam ! Have you forgotten me ? I am the house of loneliness. I am a strange land of wilderness ! I am a hole of mites and worms. I am a place of hardship and trial. Save those fortunate one for whom God makes me commodious and wide. I am for all other human beings a tortuous place". In addition, the Holy Prophet (peace and blessings of Allah be upon upon him) observed : The grave is either one of the pits of Hell or a small flower-garden out of the gardens of Paradise". (*Tabrani*)

2. Take a warning from the sight of the graveyard and form the habit of concentrating your thoughts and imaginative powers on the meditation of life after death. Once upon a time, Hardat 'Ali (God be pleased with him)

visited a graveyard. Ḥaḍrat Kameel (God be pleased with him) accompanied him. On reaching the graveyard, Ḥaḍrat 'Ali (God be pleased with him) looked at the graves and then addressing the inmates of the graves, observed :

'O inmates of graves ! O inhabitants of ruins ! O those whol ive in isolation in a land of wilderness ! Say, how you are ? As regards conditions over here, the assets left over have been divided, the offspring are rendered orphans, the widows have entered into new marriage contracts. This is the state of affairs in our world. Now tell us what is happening to you". Ḥaḍrat 'Ali (God be pleased with him) then remained silent for some time and then turning towards Ḥaḍrat Kameel (God be pleased with him observed : "Kameel, if the inmates of these graves were allowed to speak, they would say : 'Piety is the most valuable treasure'. Having said this, Ḥaḍrat 'Ali (God be pleased with him) wept and continued to weep for a long time. Later Ḥaḍrat 'Ali (God be pleased with him) remarked : "Kameel, the grave is an enclosure where only deeds matter and as soon as one meets death he realises this fact".

3. Say this prayer on entering the graveyard :

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ اِنَّا

اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ اَسْأَلُ اللّٰهَ لَنَا وَ لَكُمُ الْعَافِيَةَ .

Assalāmu 'alaikum ahlad-diyāri min-al mo'minīna walmuslimīna wa innā insha' allahu bikum lāhiqūna as'alullah lanā wa lakum-ul-'afiyah.

"Peace be on you, O pious and faithful inmates of this habitation. God willing, we shall soon join company with you. We pray to God, for our sake and for your sake, that He may protect us from His Torture and Wrath".

4. Don't laugh, crack jokes or engage in worldly talk in the graveyard like careless and carefree persons. Grave is the gateway to Eternity. Let the sight of this gateway turn your thoughts to the next world and overcome by feelings of care and remorse let your eyes shed tears of repentance. The Holy Prophet (peace and blessings of Allah be upon him) observed : "I had forbidden you to visit graveyards (so that faith in one God may take firm roots in your heart). But now if you wish you may go to the cemetries, for the sight of graves makes one remember the life hereafter". (*Muslim*)
5. Avoid building graves of bricks and mortar and do not embellish them. When the Holy Prophet (peace and blessings of Allah be upon him) was close to end of his (peace and blessings of Allah be upon him) earthly life, he was restless with physical pain. In this state, he would sometimes draw the sheet over his holy face and then remove it. While the Holy Prophet (peace and blessings of Allah be upon him) was in this turbulent condition of restlessness, Ḥaḍrat 'Āisha (God be pleased with her) heard him uttering the following words : "God's curse be on the Jews and Christians. They turned the sepulchres of their Prophets into places of worship".
6. Do pray that God may bestow rewards on the dead and grant them mercy, whenever you visit the graveyard. Ḥaḍrat Sufyān (God be pleased with him) states : "Just as the living stand in need of eating and drinking, so do the dead stand in dire need of prayers for their salvation".

Tabarāni records the following tradition : "When God elevates a pious man one degree higher in Paradise, the man submits—"O Creator ! How did I come to deserve this reward ?" God thereupon affirms : "This reward has been conferred upon you by virtue of your sons' petitions of mercy on your behalf".

Etiquettes on Eclipse of Sun or Moon[1]

1. When the sun or the moon is eclipsed, do engage yourself in the remembrance of God. Offer prayers to Him. Praise Him, and give charity. As a blessing for these pious deeds, God puts off all trials and calamities. Ḥaḍrat Mughīrah b. Sho'bah (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) observed : "The sun and the moon are the two signs of God. They do not go under eclipse on the birth or death of anyone. Do call for the grace of God, offer prayers to Him, worship Him when you see the sun or the moon in eclipse and continue to offer devotions to the Almighty until the eclipse clears off". (*Bukhārī*, *Muslim*)

2. When the sun is under eclipse, offer prayers in a congregation in the mosque. However, do not announce the prayer-call, nor say 'Iqāmat'. Call the people together by some other means. When the moon is in eclipse, offer supererogatory prayers (Nawāfil). Do not assemble a congregation.

3. When the sun is eclipsed, say two 'Rak'ahs' of supplementary prayers (Nafl) in a congregation and recite long from the Holy Qur'ān and continue your prayers until the sun is clear. Recite the Holy Qur'ān loudly during the

(1) The eclipses of the sun and the moon are called 'Kusuf'. Khusuf only denotes 'eclipse of the moon'. However, when an antonym of 'Khusuf' is used or 'Khusuf' is coupled with 'Kusuf', it refers only to the 'eclipse of the sun'.

prayers. In the days of the Holy Prophet (peace and blessings of Allah be upon him) once the sun came under eclipse. The same day Ḥadrat Ibrahim (God be pleased with him), the infant son of the Holy Prophet (peace and blessings of Allah be upon him) expired. The people began to say to each other that since Ḥadrat Ibrahim, the son of Muhammad (peace and blessings of Allah be upon him) has passed away, the sun has gone under eclipse. The Holy Prophet (peace and blessings of Allah be upon him) assembled the people in a congregation and led them in prayer consisting of two Rak'ahs. The Holy Prophet (peace and blessings of Allah be upon him) engaged in long recitation of the Holy Qur'an in the course of this prayer and read through the whole of 'Surah al-Baqarah'. The Holy Prophet (peace and blessings of Allah be upon him) then observed to the people: "The sun and the moon are tho two Signs of God. They do not go into eclipse on the birth or death of anyone. O People! Whenever such an event occurs, do engage in devotion to God. Offer prayers to Him, praise Him, hymn His greatness and oneness. Say prayers and give charity".

(*Bukhārī, Muslim*)

Ḥadrat 'Abdul-Rahman b. Samurah (God be pleased with him) relates: "During the propitious days of the Holy Prophet (peace and blessings of Allah be upon him) the sun went into an esclipse once. I was at that time practising archery outside Medinah. I at once flung away the arrows to see what would the Holy Prophet (peace and blessings of Allah be upon him) do at the occurrence of this event. So I went to the presence of the Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) was occupied in offering praises to God and repeating His Attributes and uttering[1] Takbīr and Tehlīl and observing prayers and making supplications with his hands raised

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1. Takbir stands for *Allah-o-Akbar* while Tahlil stands for *La Ilaha ill-Allah.*

to the Heavens. Then the Holy Prophet (peace and blessings of Allah be upon him) offered prayer consisting of two Rak'ahs and recited two long Surahs of the Qur'ān in the course of the prayers and continued to offer devotions till the sun cleared off the eclipse".

The illustrious companions (God be pleased with them) also used to offer prayers during 'Kusūf' and 'Khusūf'. Ḥaḍrat 'Abdullah b. Zubair (God be pleased with him) offered prayers on the appearance of an eclipse in Medinah. Similarly, on another occasion when an eclipse appeared Ḥaḍrat 'Abdullah b. 'Abbas (God be pleased with him) assembled the people and offered a prayer in congregation.

4. In the course of the prayer on the occasion of an eclipse of the sun, recite Surah *'Ankabūt* after Surah *Fatiha* in the first Rak'ah and recite Surah *al-Room* in the second Rak'ah. It is propitious to recite these Surahs, but not obligatory. Surahs other than those mentioned above may also be recited.

5. If the women wish to join the congregation for prayer on the occasion of an eclipse of the sun and the facility for including them in the congregation exists, do let them join. Persuade the children also to join prayers so that faith in one God takes firm roots in their hearts in their early years and no other notions derogatory to the belief in one God may infiltrate their minds.

6. If the eclipse of the sun occurs during those hours in which the saying of prayers is forbidden i.e., the hours of sunrise, sunset and the declining hours of the day, avoid offering 'Namaz'. Do offer praises to God however and give charity to the poor and the destitute. If the eclipse continues even after the hour of sunrise or the declining hour of the day have passed, then say prayers also in addition to performing the above-mentioned deeds.

Etiquettes of Ramadan

1. Start preparing your mind from the month of Sha'ban for according a befitting reception to Ramadan. Keep fasts frequently before the fifteenth of Sha'ban. Ḥaḍrat 'Ā'isha (God be pleased with her) relates: "The Holy Prophet (peace and blessings of Allah be upon him) used to keep fasts more often in Sha'ban than in any other month".
2. Make an effort to sight the Ramadan moon with full attention and eagerness and say this prayer on sighting the moon:

اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ ، وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرْضٰى . رَبُّنَا وَ رَبُّكَ اللّٰهُ .

Allahu akbar Allahumma ahillahu 'alainā bil-amni wal-īmāni was-sālamati wal-Islami wat-taufiqi limā tuhibbu wa tardā rabbunā wa rabbukallah.

' God is the greatest! O God! Do make the appearance of this moon a token of peace, faith, salvation and Islam (obedience) for us. Do make this moon arise as a favour to us so that we may perform deeds which conform to Thy Will and are dear to Thee. Our Lord and thy Lord is God!"

And say the same prayer on sighting the moon of each month. (*Tirmidhi, Ibn Hibban, etc.*)

3. Do take special interest in offering devotions during the month of Ramadan. In addition to obligatory prayers, make it a point to observe supererogatory prayers (Nawāfil) also. Make a firm resolve to win the maximum favour of God. God has reserved His special favours and blessings for this great and propitious month. On the final day of Sha'ban, the Holy Prophet (peace and blessings of Allah be upon him) in a discourse on the blessings of the month of Ramadan affirmed :

   "O people ! A great and blessed month is going to set in on you. Each night of this month is better than a thousand months. God has made fasting obligatory during this month and has ordained Tarāvīh as a supplementary prayer. Any man who performs a good deed during this month of his own free volition will receive a reward equal to the reward for obligatory deeds performed during other months. And any man who performs a single obligatory act during this month, he shall receive a reward equal to the reward of seventy obligatory acts during other months".

4. Keep fasts whole of the month with deep eagerness and zeal. Even if you can't observe fast due to some serious illness or for any other reason permissible in shariah, strictly avoid eating before others out of respect for the sanctity of Ramadan. To all intents and purposes, you must appear as if you are fasting.

5. Make it a point to recite the Holy Qur'ān. The month of Ramadan has a special connexion with the Holy Qur'ān. The Holy Qur'ān was revealed in this month and the other Divine Books also descended in the same month. Ḥaḍrat Ibrahim (peace be upon him) received scriptures on the first or the third day of this month. 'Zabūr' descended on Ḥaḍrat Dāwūd (peace be upon him) on the twelfth or

eighteenth day of this month. Torah was revealed to Ḥadrat Mūsa (peace be upon him) on the sixth day of this propitious month. On the twelfth or thirteenth day of the same blessed month, the Bible was transmitted to Ḥadrat 'Isa (peace be upon him). Hence recite Qur'ān as many times as possible in the course of this month. Ḥadrat Gabriel (peace be upon him) used to recite the Holy Qur'ān to the Holy Prophet (peace and blessings of Allah be upon him) and also heard recitation of the Qur'ān from the Holy Prophet (peace and blessings of Allah be upon him) every year during the month of Ramadan. In the final year of the Holy Prophet's earthly life (peace and blessings of Allah be upon him). Ḥadrat Gabriel (peace be upon him) completed the whole text of the Qur'ān twice during the month of Ramadan.

6. Try to recite the Qur'ān distinctly and with understanding. Along with frequent recitation, be careful to grasp the meaning of the Holy Qur'ān with a clear impact of its message on your mind and heart.

7. During 'Tarāvīh' do listen to the recitation of the whole text of the Qur'ān. The Holy Prophet used to listen to the whole text of the Holy Qur'ān at least once during Ramadan.

8. Say 'Tarāvīh' prayers with humility, eagerness and devotion. Do not just complete the number of Rak'ahs in a mechanical fashion. Offer prayers with understanding and devotion so that your life may be influenced by the propitious influence of the Namāz and your devotion to God may become firm and deep. Do offer Tahajjud prayers also by the favour of God.

9. Give charity and spend whatever you can in the way of Allah. Look after the needs of the poor, the widows and the orphans and arrange provisions for them for 'Sahrī' and 'Iftarī'. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "This is a month of

Mawasat"[1]. Hadrat Ibn 'Abbas (God be pleased with him) reports: "The Holy Prophet (peace and blessings of Allah be upon him) was by nature generous and munificent, but his munificence (peace and blessings of Allah be upon him) knew no bounds during the month of Ramadan. When Hadrat Gabriel (peace be upon him) visited the Holy Prophet (peace and blessings of Allah be upon him) each night and recited the Holy Qur'ān to the Prophet and heard the recitation of the Holy Book from the Prophet (peace and blessings of Allah be upon him), during that period the Holy Prophet (peace and blessings of Allah be upon him) became even more generous than the blowing wind".

10. Do offer maximum rakats of supplementary prayers during 'Shab Qadr,[2] and recite the Holy Qur'ān. The importance of this night is affirmed by the fact that the Holy Qur'ān was revealed during this night. The Holy Qur'an says:

    Lo! We revealed it in the Night of Power. And do you understand what the Night of Power is! The Night of Power is better than a thousand months. The angels and the spirits descend therein, by the permission of their Lord with all decrees. (That night is) Peace until the rising of dawn.

    The traditions record that 'Shab Qadr' is one among the odd nights in the last week of Ramadan. Say this prayer during this night:

اللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي .

(حصن حصین)

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(1) The word 'Mawasat' means to show sympathy to the poor and the needy. Sympathy means offering financial help to the poor or expressing your sympathy in conversation. Be nice in your speech and behaviour towards them. Provide all facilities to your employees and give them financial support.

2. Laila-tul Qadr i.e., the night when the decisions for the whole year are announced and the destiny is shaped.

Allahumma innaka 'afuwwun tuhibb-ul-'afwa fa'fu anni.
(*Hisn Hasien*)

"God ! Forgiveness is Thy Greatest Attribute, for thou likest to forgive. So forgive me".

Hadrat Anas (God be pleased with him) relates that once in the month of Ramadan, the Holy Prophet (peace and blessings of Allah be upon him) observed: "A month has come upon you people in which there is one night which is better than a thousand months. The person who misses offering devotions in the course of this night deprives himself of all the bliss. And only that person remains deprived of the Grace and Blessings of this month who really deserves deprivation". (*Ibn Majah*)

11. Observe I'tikaf in the last week of the month of Ramadan. The Prophet of God (peace and blessings of Allah be upon him) used to perform I'tikaf during the last ten days of Ramadan.

    Hadrat 'Ā'isha (God be pleased with her) reports: "When the last week of Ramadan approached, the Holy Prophet (peace and blessings of Allah be upon him) used to keep awake during most part of the nights and devoted himself to worship. He (peace and blessings of Allah be upon him) also decreed the female of the household to remain awake and engaged himself in the worship of God with full zeal and perfect devotion".

12. Show utmost tenderness and affection to people in the month of Ramadan. Provide maximum facilities to your employees and supply their needs with extreme liberality. Deal with members of your household with kindness and generosity.

13. Say the maximum rakats of prayers with humility, zeal and devotion. It is related in '*Durr Manthur*' that when the Holy Month of Ramadan came, the pattern of the Holy Prophet's (peace and blessings of Allah be upon him) life underwent a change. The number of the rakats

of supererogative prayers offered by him (peace and and blessings of Allah be upon him) increased. He (peace and blessings of Allah be upon him) observed deeper humility in prayers and appeared totally overcome with fear of God.

The traditions record : "In the month of Ramadan, God ordains the heaven supporting angels to give up their supplications and say 'Āmin (So be it !) after the prayers of the fasting persons".

14. Pay 'Sadaqa Fitr' (charity ordained before Eid prayers and at the end of Ramadan) with a willing heart and give it away before saying 'Eid prayer. If possible, pay it well before the 'Eid so that the needy and destitute may also buy necessary provisions for the 'Eid and go to the 'Īdgah with everybody else and join in the festivities of the 'Eid. It is reported in the traditions that the Holy Prophet (peace and blessings of Allah be upon him) made the payment of 'Sadaqa Fitr' obligatory for his followers for two reasons: first, as an atonement for any improper or licentious deed that the fasting people may have committed unconsciously in the period of their fast ; and secondly, 'Sadaqa Fitr' is to be paid to make provisions of food for the poor and the indigent to afford them to enjoy the auspicious Eid day. *(Abū Dawūd)*

15. Besides practicing maximum possible piety yourself in the holy days of Ramadan, persuade others also with fervour, zeal, tenderness and tact to do acts of piety, so that the fear of God, love of piety and goodness may reign supreme over all and the society, as a whole, may derive the greatest benefit from the limitless blessings of the holy month of Ramadan.

Etiquettes of Fasting

1. Keeping in view the great reward and great blessings of Fasting, make arrangement for observing fasts with full zeal and complete earnestness. No other form of worship can serve as an alternative to Fasting. For this reason, God made Fasting obligatory for every Ummah (Followers of a Prophet). God affirms :

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ .

Yā-ayyuhalladhina Amanū kutiba 'alaikumusiyamu kamā kutiba 'alalladhina min qablikum la'allakum tattaqun.

"O ye who believe ! Prescribed for you is fasting, as it was prescribed for those before you so that you may become God-fearing ".

The Holy Prophet (peace and blessings of Allah be upon him) elucidated this sublime objective of Fasting as follows :

"A person who does not renounce false speech and practising falsehood while he fasts, God cares not for his abstinence from food or drink". (*Bukhari*)

The Holy Prophet (peace and blessings of Allah be upon him) further observed :

"The person who fasts with a perfect sense of devotion to faith and 'Ihtisab'[1] (sense of accountability), God will pardon all the sins which he may have committed in his previous life". (*Bukhari*)

2. Observe all fasts of Ramadan with full care and miss any fast save in case of severe illness or on the ground of some religious excuse. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"Anyone who misses a single fast during Ramadan except in case of severe illness or on ground of religious excuse cannot make amends for this offence by keeping fasts on all the remaining days of his life." (*Tirmidhi*)

3. Keep yourself busy in your daily occupation and be active and cheerful in work so as to avoid hypocrisy and false appearances during fasting. Do not show weakness or lethargy in your behaviour during the fast. Ḥaḍrat Abu Huraira (God be pleased with him) remarked : "When a man observes fasts he ought to annoint himself with oil as usual so that the effects of fasting do not show off".

4. Make your best efforts to avoid all forms of evil during the fast, because the very objective of the fast is to purge the life of man of all evil and make it righteous. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"Fast serves as a shield. When any of you is in a state of fasting, he should take care not to utter any evil speech by his tongue or to start an affray. In case some-one starts railing at him or is inclined to start a fight with him, the man who is fasting should reflect that he is in a state of fasting (how can he reciprocate offensive language ?) (*Bukhari*, *Muslim*)

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1. The term 'Ihtisab' means that the fast should be observed only to please God and to win reward in the eternal world and to avoid all evils which violate the spirit of fasting.

5. Covet the great reward for fasting as reported in the Traditions. Offer a prayer to God especially near the hour of Iftar (breaking the fast). "O God ! Be gracious to accept my fast and grant me that favour and reward which you have promised". The Holy Prophet (peace and blessings of Allah be upon him) affirmed : Those who observe fasts will enter Paradise through a special gateway. The name of this gate is 'Riyyan'[1]. When the entire number of all those who observe fasts have gone in, the gate will be closed and no one will be allowed to enter it afterwards". (*Bukhari*)

The Holy Prophet (peace and blessings of Allah be upon him) also observed : "On the Day of Judgement, Fast will intercede with God and say : "O Creator ! I restrained this man from eating, drinking and taking other pleasures during the day. O God! be gracious to accept my intercession on behalf of this man". And God shall grant this petition". (*Mishkat*)

In addition, the Prophet of God (peace and blessings of Allah be upon him) observed : "Any prayer which a fasting person offers at the hour of Iftar (time of breaking the fast) is granted and is never refused." (*Tirmidhi*)

6. Bear the hardships of the fast in good cheer. Do not degrade the sanctity of the fast by complaining of the pangs of hunger or thirst or weakness.

7. If you are unable to observe fast during a journey or because of severe illness, you can forgo it, but atone for it on other days. The Holy Qur'an affirms :

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ .

(البقرہ—۱۸۵)

1. 'Riyyan' means 'that which irrigates'. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "Those whoenter the Gateway of 'Riyyan' will never more feel thirst".

Waman kāna marīdan au 'alā safarin fa 'id datun min ayyamin ukhara. *(2 : 185)*

"But whosoever among you is sick or on a journey (he is required to observe fast instead of these days) the same number of other days".

Hadrat Anas (God be pleased with him) reports: "On occasions when we went on journeys with the Holy Prophet (peace and blessings of Allah be upon him), some of the companions observed fast and other did not. However, neither those who had kept fast criticised those who had missed the fast nor the latter objected to the fasting of the former". *(Bukhari)*

8. Avoid back-biting and casting an evil eye strictly during the fast. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

   "The person who keeps fast is in fact offering devotion to God from morning till evening unless, of course, he backbites against someone. When he indulges in backbiting, his fast is broken." *(Ad-Dailmi)*

9. Earn a lawful living. No devotion of the body fed on illicit earnings is admissible. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "The body fed on illicit earnings is a proper fuel for Hell-Fire." *(Bukhari)*

10. Do eat 'Sahri' meal. This alleviates the hardship of fasting as well as safeguards against weakness and lethargy. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "Do eat the 'Sahri' meal, for the eating of 'Sahri' meal entails blessing". *(Bukhari)*

    Moreover, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Eating of 'Sahri' meal entails blessing. Take a few draughts of water, if nothing else. The angels of God send peace and blessings upon those who eat the 'Sahri' meal," *(Ahmad)*

Furthemore, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"Take some rest at noon and get some ease in the night prayers. Eat Sahri meal to obtain nourishment during fast in the day time." (*Ibn Majah*). 'Sahih Muslim' records : "The Holy Prophet (peace and blessings of Allah be upon him) observed : "The only difference between our fasting and the fasting observed by other people of the Book is that we begin the fast by eating the Sahri meal."

11. Do not delay in ending the fast after sunset, for the main objective of fasting is to inculcate the spirit of submission rather than abstinence from food and drink. The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"The Muslims will remain in good condition if they hasten to Iftar (meal taken at sunset to end the fast)".
(*Bukhari*)

12. Say this prayer at the time of Iftar :

اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلٰى رِزْقِكَ اَفْطَرْتُ ۔ «مسلم»

Allahumma laka sumtu wa 'ala rizqika aftartu.
(*Muslim*)

"O Allah ! it is for thee that I observe fast and it is with Thine blessing that I break it.

After ending the fast, say this prayer :

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوْقُ وَ ثَبَتَ الْاَجْرُ اِنْشَاءَ اللّٰهُ ۔

«ابوداؤد»

Dhahab-az-zam'u wabtallatil 'urūqu wa thabat-al ajru inshā Allah. (*Abu-Daud*)

No more was the thirst, moistened were the veins and reward became due. If the Lord so Willed.

13. When you perform Iftar (ending the fast) at the house of somebody else, say this prayer :

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمُ الأَبْرَارُ وَ صَلَّتْ عَلَيْكُمُ الْمَلٰئِكَةُ . «ابوداؤد»

Aftara 'indakum-us-sa' imūna wa akala taāmakum-ul-abrāru wa sallat 'alaikum-ul-mala'ikatu. (*Abu-Daud*)

"May it please God that the fasting people may perform Iftar at your house and pious people may enjoy the hospitality of food provided by you ! May the angels invoke blessings upon you by their prayers !"

14. Do arrange Iftar parties. This act entails a high reward. The Prophet of God (peace and blessings of Allah be upon him) has observed :

"Any man who supplies meal to a fasting person to perform Iftar, God shall pardon his sins in reward for this act and grant him salvation from Hell-Fire. The man who supplies meal for Iftar to a fasting person will receive an equal reward with him. The reward of the fasting person will not, however, be curtailed." The people submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! Where shall all of us find the wherewithal to make provision for the Iftar of a fasting person and to feed him". The Holy Prophet (peace and blessings of Allah be upon him) observed : "It is enough to feed a fasting person at Iftar with a date or some quantity of milk or even supply him a single draught of water for Iftar".

(*Ibn Khuzaima*)

Etiquettes of Zakat and Sadaqat

1. Give away in the way of God with the sole motive of winning the favour of God. Do not waste your virtuous deed by keeping in view some ulterior purpose or motive. Do not expect the beneficiaries of your deed to offer thanks to you or acknowledge your favour or testify to your magnanimity. The true believers anticipate reward for their deeds from God only. The Holy Qur'an expresses the sentiments of the true believers in these words :

   إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا .

   «الدهر ـ ٩»

   Innama nut'imukum liwajhillāhi lā nuridu minkum jazaan wa lā shakura. (76 : 9)

   "We feed you for the sake of Allah only. We wish for no reward nor thanks from you".

2. Avoid display, ostentation and showing off. Hypocrisy destroys the virtue of the best of deeds.

3. Pay Zakat openly, so that others may also be induced to perform their duty. However, offer other Sadaqat (charitable acts) secretly so as to promote feelings of deep sincerity in your heart. Deeds performed with true sincerity are of great value in the eyes of God. On the Day of Judgement in that terrible field where there will be no shade, God shall keep under the shadow of heaven that man who spends in the way of God in such

extreme secrecy that the left hand does not know what the right hand has spent." (*Bukhari*)

4. After expending in the way of God avoid reminding the beneficiaries of the favours you have done to them nor cause them any distress. To administer shocks to the self-respect of the indigent and poor, to injure their feelings by reminding them of favours done to them and to expect that they should acknowledge their obligation to you, that they should always humbly bow to you and regard you as their superiors——such sentiments when you have given away charity in the way of God, are wicked and despicable. The heart of the true believers should be free of such notions. God ordains :

يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ .

Yaayyuhalladh'na āmanu lā tubtilu sadaqatikum bilmanni wal adha kalladhi yunfiqu maluhu riaannāsi.

Ye who believe ! Render not vain your alms giving by reproach and injury like him who spendeth his wealth only to be seen of men".

5. Do not take pride or assume an air of arrogance after expending in the way of God. Do not advertise your magnanimity among the people. You should rather tremble at the thought whether your sacrifice has been accepted by God or not. God ordains :

وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ .

Walladhina yutuna ma atau qulubuhum wajilatun annahum ila rabbihim raji'un.

And those who give what they give while their hearts are full of fear that to their Lord they shall return.

6. Show tenderness to the poor and destitute. Do not rebuke them, nor try to rule over them nor show off your superiority over them. In case you have nothing to give to a supplicant, excuse yourself with extreme humility and politeness, so that he may depart silently invoking blessings upon you even without receiving anything from you. The Holy Qur'an says :

وَ اِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا . «بنى اسرائيل—۲۸»

Wa Imma tu'ridanna annahumub tighā'a rahmatin min rabbika tarjuhā faqul-lahum qaulam maisurā.
(17 : 28)

"But if you turn away from them seeking means from thy Lord, for which thou hopest, then speak unto them a reasonable word".

And God also ordains :

وَ اَمَّا السَّائِلَ فَلَا تَنْهَرْ .

Wa-ammas-sā'ila falā tanhar.

"Therefor the beggar drive not away".

7. Spend in the way of God liberally with eagerness. Do not spend with a stingy or grudging heart, nor consider it an oppressive fine. Only those people deserve grace and success who forswear miserliness, narrow-mindedness and stinginess.

8. Spend only 'Halal' (earned by righteous means) goods in the way of God. God accepts only those goods which are pure and have been earned through righteous means. How can a believer who is eager to spend in the way of

God bear that his lawfully earned goods should be mixed with illicit gains ? God ordains :

يـاَيها الَّذين امنوا انفِقوا من طَيبتِ ما كَسبتم .

Yaayyuhalladhina āmanu anfiqu min tayyibāti mā kasabtum.

"Ye who believe ! Spend of the good things that you have earned".

9. Give away the best goods in the way of God. God ordains :

لن تـنالوا البِرَّ حتـى تـنفقوا مِمّا تحبّون . «آل عمران ٩٢»

Lantanā lulbirra hattā tunfiqu mimmā tuhibbūn. (3 : 92)

"You shall never attain righteousness until you expend of that which you love".

Goods given away as Sadaqa (charity) are being accumulated for the benefit of eternal life in the Hereafter. How can a believer bear the thought of defective goods for his everlasting life.

10. If you are liable to pay the Zakat (poor-due), do not delay the payment. Pay it at once after careful accounting so that, God forbid, nothing remains due in your account.

11. Pay the Zakat (poor-due) under a collective system and spend it under the collective system. Where Muslim governments do not exist, the Muslim citizens can form parties and create a Baitul Mal for the receipt and expenditure of Zakat (poor-due).

Etiquettes of Performing Hajj

1. Do not delay or keep putting off the performance of Hajj. Whenever God bestows enough means on you for the fulfilment of this interesting obligation set out for Hajj at the earliest opportunity. You do not know how much longer life will last, so why should you keep putting off the performance of this duty from one year to the next. The Holy Qur'an affirms:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ
كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِينَ .

Walillahi 'alannāsi hijjul baiti manistataā ilaihi sabīla wa man kafara fainnallaha ghaniyyun 'anil'ālamīn.

"And the people owe this duty to God that whoever has the means to journey to His House should make a pilgrimage to it. And whoever refuses to obey this command should know that God needs no favour from any one in the world".

A greater ruination and deprival of man cannot be imagined than that God should thus openly proclaim His indifference and disconcern to man.

The Traditions relate: "The person who makes up his mind to go on the pilgrimage should make haste to perform this obligation. It is possible that he may be taken ill; or his she-camel may get lost, or perhaps an

event occurs which makes it impossible for him to go to the Hajj".

(*Ibn Majah*)

The implication is that when means are available a person should not evade the performance of this duty without sufficient reason, for one never knows if these means, freedom and facility will still be available to him in the near future, and, God forbid, the man may remain deprived of the blessing of performing the Hajj for ever. May God save every believer from this deprival! The Holy Prophet (peace and blessings of Allah be upon him) has reprimanded such persons in very strict terms. The Tradition records that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"A man who is not prevented by illness or genuine need or is free from the restraints of a tyrannical and despotic ruler and yet does not perform the Hajj may die a Jew or a Christian for aught we care."

(*Sunan Kubra*, Vol. 4)

Hadrat 'Umar (God be pleased with him) was heard as saying : "I wish to impose jizya on those who, despite having means, do not perform the Hajj, for they are not Muslims, they are not Muslims at all".

2. Go on a pilgrimage to the House of God and perform Hajj to please God alone. Do not stain this pure objective with any worldly motives or interests. The Holy Qur'an affirms :

وَلَآ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَ رِضْوَانًا . «المائده ۲»

Wa la āmmin-al-baital harama yabtaghuna fadlan mir rabbihim wa ridhwānā.

(*5 : 2*)

"And hinder not those who are proceeding to the Sacred House seeking the graces and pleasure of Allah."

وَ اَتِمُّوا الحَجَّ وَالعُمرَةَ لِلّٰهِ ۔ «البقره ١٩٦»

Wa atimmul hajja wal-umrata lillah. (*2 : 196*)

"And complete the Hajj and 'Umrah for Allah's (sake)"

And the Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "The reward for the performance of '*Hajj Mabrur*[1] is certainly no less than admission to Paradise".

3. Do not circulate the news of your going to the pilgrimage. Keep your departure for Hajj and your return a private matter. Avoid strictly all those customs and ceremonies which smack of ostentation or display. Even though the real test of righteousness and acceptability of a deed is that it should be performed with the sole intention of pleasing God, and that the motive of the act should be free from all taint of any extraneous desire, but this point should be especially borne in mind in the case of Hajj, for Hajj is the last resort for effecting a spiritual revolution and the purification of soul and the moral conduct of man. The 'spiritual patient' who is not successfully cured by this efficacious treatment has no hope of healing by any other means.

4. Even if you have no wherewithal to proceed to the pilgrimage, you should cherish the desire to view the House of God, to offer 'salam' (peace and blessing) on the Mausoleum of the Holy Prophet (peace and blessings of Allah be upon him) and keep the Ibrahimi sentiments of sacrifice which are produced in the souls of the believer by Hajj ever afresh in your heart. The heart which is devoid of these sentiments is not that of a true believer but resembles to a desolate ruin. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

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1. '*Hajj Mabrur* refers to the pilgrimage performed with all the proper rules and conditions in order to earn the pleasure of God.

Those who go to perform Hajj or 'Umrah are the special guests of God. Their prayers are granted by God and if they supplicate for mercy, He forgives them".

(*Tabrani*)

5. Take the best provisions with you when you go for Hajj. The best provision in this case is fear of God. In this journey of righteousness, the man who avoids transgressing the Commands of God and who reaps the maximum benefit of the blessings of pilgrimage is the one who fears God under all circumstances, and has a burning zeal to win the favour of God. The Holy Qur'an says :

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ .

Wa tazawwadu fa-inna khairazzadit-taqwa. (2 : 197)

"And take provisions for the journey (to perform Hajj) for verily the best provision is the fear of Allah."

6. Having resolved to go to Hajj, start making preparations with single-minded devotion. Keep the date of the Hajj constantly in view. Reflect upon each article of the obligation of pilgrimage. Try to realise the feelings which God intends to promote in the heart of the believer through the observance of these articles of the obligation of Hajj. Like a conscious and knowledgeable believer, observe all the articles of Hajj with full awareness and imbibe the realities contained in the articles of Hajj and endeavour to bring about a righteous revolution in your life in conformity with these realities. It is for this reason that God has ordained the performance of Hajj obligatory for the believers. God ordains :

وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ

الضَّالِّينَ . «البقره—١٩٨»

Wadhkurūhu kamā hadākum wa inkuntum min qablihi lamin-addāllīn. (2 : 198)

"And remember Him as He has guided you and verily prior to it you were of those gone astray".

For this purpose, deeply reflect upon those portions of the Holy Qur'an which describe the reality, importance and the sentiments created by the performance of Hajj. A careful study of the Traditions of the Holy Prophet (peace and blessings of Allah be upon him) and those books which deal with the date of the Hajj and discuss the articles of Hajj will also prove useful in this respect.

7. Memorise the propitious prayers which should be offered during the Hajj. These may be found in the Books of Traditions. And in the words of the Holy Prophet (peace and blessings of Allah be upon him) beg not from God than what the Prophet (peace and blessings of Allah be upon him) himself had asked for.

8. Protect your Hajj from all unpropitious motives or actions. Beware lest your Hajj should become like the Hajj of those who will get no share in the Hereafter, because the latter group shuts its eyes from the rewards of the eternal world and begs exclusively for worldly bliss. When they reach the House of God, they offer the following prayer :

رَبَّنَا اٰتِنَا فِی الدُّنْيَا وَمَا لَهٗ فِی الْاٰخِرَةِ مِنْ خَلَاقٍ .

«البقره ــــ ٢٠٠»

Rabbanā aatina fid-dunya wa ma lahu fil akhirati min khalāq. (2 : 200)

"Our Lord, give to us in this world. And for such there shall be no portion in the Hereafter".

Make a plea to God for grace and success in both worlds by means of the Hajj and pray to God in these words : "Creator, I have come to Thy Presence to suppli-

cate for success and the fulfilment of my righteous desires in both this life and the life Hereafter". Keep saying this prayer also :

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۔ «البقره ۲۰۱»

Rabbanā aatina fid-dunya hasanatan wa fil-aakhirati hasanatan wa qinā 'adhāban-nār. (2 : 201)

"God ! Grant us goodness in this world and good in the Hereafter (also) and protect us from the agony of Fire".

9. During Hajj avoid transgression of God's commands with extreme sensitivity. The journey to perform the Hajj is in fact a passage to the House of God. You are the guests of God there. You have gone there to renew your covenant of devotion to God. By putting your hand on the 'Hajar Aswad' you are in fact taking a pledge of faith and bondage and when you kiss the stone, you kiss the emblem of submi ssion to God You proclaim your fidelity by chanting repeated Takbir (praises) and Tahlil (La ilaha illa Ilah) of God. Imagine, then, that in such an atmosphere how disgusting would be the commission of even a minos vice or the blemish of a small transgression. God has warned His servants who present themselves in His Court in these words :

وَلَا فُسُوْقَ ۔

Wa lā fusūqa.

"There should be no ungodliness".

10. During Hajj keep away from all sorts of quarrels. In the course of the journey when there is a rush of people everywhere, when you suffer discomforts, when there is a

clash of interests at every step, when feelings are injured every moment, it is the duty of the guest of God to display large-heartedess and self-sacrifice and show toleration, liberality and kindness to everybody. Abstain from rebuking your servant even.

وَلَا جِدَالَ فِى الْحَجِّ .

Wa lā jidāla fil Hajj.

"And there should be no quarrels".

11. Safeguard against sexual matters and continue to be vigilant against carnal sentiments in the course of Hajj. In the course of the journey when there is a greater possibility of provocation of sexual passion or of eyes going astray, you should become more alert against the evil promptings of your passions and the devil and try to protect your piety at all costs. In case you are accompanied by your spouse, you should not only avoid indulgence in sexual relationship with her, but also shun all that can stir up sexual passion. In order to warn the pilgrims, God ordains :

اَلْحَجُّ اَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ .

Alhajju ash-hurrun m'alūmātu faman farada fīhinnal-hajja falā rafatha.

The pilgrimage is (in) the well-known month, and whosoever is minded to perform the pilgrimage (let him remember that) there is (to be) no lewdness". *(2 : 197)*

And the Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"Any man who comes here to perform Hajj in the House of God and keeps away from immoral and sexual affairs and has not indulged in ungodly acts returns in that state of purity and innocence in which he was born from the womb of his mother". *(Bukhari, Muslim)*

12. **Pay full reverence to the symbols of God. The word 'Sha'īrah' refers to the symbol appointed by God to remind and bring home to the people some spiritual or meaningful reality. 'Sha'āir' is the plural of the above word. All things associated with the Hajj serve as symbols to bring home to you of some reality about devotion to Allah. You should rever them all. The Holy Qur'an affirms :**

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ اٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَ رِضْوَانًا .

Ya-ayyuhalladhīna āmanu la tuhillū sha' āirallahi wa lashshahral harama wa lalhadya walalqalā'ida wa la āmmīna-l-baital harama yabtaghūna fadlam-mirabbihim wa ridwānā.

O ye who believe! Profane not Allah's emblems nor the Sacred Month nor the offsprings nor the garlands nor those repairing to the Sacred House, seeking the grace and pleasure of Allah.

'Sura Hajj' affirms :

وَ مَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ .

Wa man yu'azzim sha'āirallahi fa-innahā min taqwal qulūb.

And whoso observe the sanctity of what have been ordained as Symbols of Allah, do so because of the piety of the hearts.

13. **Perform the articles of Hajj with utmost humility and adopt an attitude of destitution and helplessness before God, for above all God likes the virtues of humility,**

modesty and poverty in man. Someone enquired from the Holy Prophet (peace and blessings of Allah be upon him), "Who is a Haji"? The Holy Prophet (peace and blessings of Allah be upon him) observed : "The person who has dishevelled hair and is covered with dust all over".

14. Say *Talbih* with a loud voice after tying the 'Ihram', after each prayer, while ascending a height or descending a slope, on joining a caravan and on waking up each morning. The words of the *Talbih* are as follows :

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ . «مشكوة»

Labbaika Allahumma labbaika labbaika la sharika laka labbaika inna-l-hamda wa-n-ni'mata laka walmulkalā sharika laka. (*Mishkat*)

Here I am O Lord. Here I am, Here I am. No partner hast Thou. Here I am. Behold unto Thee belong the Praise and the Bounty ; and also the Sovereignty. No partner hast Thou.

15. On arrival at the plain of 'Arafat', say the maximum number of prayers for mercy and offer penitence. The Holy Qur'an affirms :

ثُمَّ اَفِيضُوا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ اِنَّ اللّٰهَ
غَفُورٌ رَحِيمٌ . «البقره»

Thumma afidhu min haithu afadhannasu wastaghfirullah. Innallaha Ghafoor-ur-rahim. (*Al-Baqarah*)

"Then hasten onward from the place whence the multitude hasteneth onward and ask forgiveness of Allah. Verily Allah is Forgiving, Merciful".

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"The day of *'Arafa* is the best of all days in the view of God. On this day, the Lord of the Heavens especially turns His attention towards the world and expresses His Pride before the angels on the humility and misery of His pilgrims. God observes to the angels : "O angels, look ! my servants stand before me in the sun in a helpless state. They have gathered here from afar and the hope of begetting My Mercy has drawn them to this place although they have not yet seen the agony of punishment." After expressing His pride, God then ordains that these people have been granted salvation from the torments of Hell. On no other occasion are such a greater number of men granted salvation as on the day of *'Arafa*.

(*Ibn Hibban*)

16. On reaching Mina, offer sacrifice with the same passionate zeal and devotion to God with which the friend of God, Ḥadrat Ibrahim (peace be upon him) had placed the knife on the neck of his dear son Ḥadrat Isma'il (peace be upon him). Imbibe these feelings of sacrifices and let them be embedded in your mind and heart so that you may be willing to offer sacrifice in every field of life and your practical life reflects an image of :

إِنَّ صَلَوٰتِى وَ نُسُكِى وَ مَحْيَاىَ وَ مَمَاتِى لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهٗ ۔ (الانعام)

Inna salāti wa nusuki wa mahyaya wa mamāti lillahi rabbilalamina lā sharika lahu.

Verily my prayer, and my sacrifice, and my living and my dying are for Allah, Lord of the worlds". (*Al-An'am*)

17. Occupy yourself continuously in the remembrance of God in the days of Hajj and never let the memory of God fade

from your heart. Remembrance of God is the essence of all worship. God affirms :

وَاذْكُرُوا اللهَ فِي أَيَّامٍ مَعْدُودَاتٍ .

Wadhkurullaha fī ayyamin m'adudātin. (2 : 203)

"Remember Allah during appointed days". Further God observes :

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُو اللهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا .

Fa-idhā qadaitum manasikakum fadhkurullaha kadhikrikum abaa'kum au ashadda dhikrā.

"And when you have completed your devotion then remember Allah as ye remember your fathers or with more lively remembrance".

The main purpose of the articles of Hajj is that during the days of Hajj, you should keep yourself completely absorbed in the commemoration of God and the memory of God should so permeate through your soul that the mundane activities and struggles of life may not succeed in turning your thoughts away from the memory of God. In the days of paganism, people used to laud the memory of their ancestors and made loud boasts about them after performing the articles of Hajj. God ordained that these days should be spent in the remembrance of God and in acknowledging His grandeur alone Who is truly Great.

18. Perform circumambulation of God's House with feelings of great love and devotion. God ordains :

"And you should circumambulate the House of God".

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"Each day God confers a hundred and twenty favours on His pilgrims. Sixty blessings are showered upon those who circumambulate the House of God ; forty blessings are bestowed upon those who offers prayers in House of God ; and twenty blessings are conferred upon such as only keep gazing at the Ka'ba (*Baihaqi*). Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"He who has performed fifty circumambulations of the Baitullah (House of God) is purged of all his sins and is transformed into that state of innocence in which he was on the day of his delivery from the womb of his mother".

(*Tirmidhi*)

DECENT LIVING

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ اِحْسَانًا وَ بِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ . وَمَا مَلَكَتْ اَيْمَانُكُمْ . «النساء ٣٦»

Wa' bud-ullāha wa la tushriku bihi Shai'an wa bilwalidaini ihsana wa bidhil qurbā wal yatāmā wal masakini wal Jāri dhil qurbā wal Jāril junubi was Sahibi bil jambi wab nissabeeli wa mā malakat aimānukum.

Offer devotions to Allah

Appoint no one His Partner

Be Good to

Your Mother and Father,

Your Kith and Kin,

The Orphans,

The Needy,

The Neighbour——who is a relative, and

The Neighbour——who is not a relative,

The Companion——in whose fellowship you spend some time, however brief it may be, and

Be kind to the traveller, and

The captives (slaves) who are under your charge.

(4 : 36)

Etiquettes of Dealing with Parents

1. Behave well towards your father and mother and consider this good conduct as a propitious act which will earn God's grace in this world as well as in the next. Next to God, man owes the greatest obligation to his parents. The greatness and value of this obligation towards one's parents may be realised from the fact that the Holy Qur'an at several points mentions the rignts of parents and the rights of God simultaneously at one place. Furthermore, the Holy Qur'an has ordained the duty of offering thanks to the parents along with thanksgiving to the Lord.

وَقَضَى رَبُّكَ اَنْ لَا تَعْبُدُوْا اِلَّا اِيَّاهُ وَ بِالْوَالِدَيْنِ اِحْسَانًا ۔

«بنی اسرائیل ـ ۲۳»

Wa qadā rabbuka an-llā ta'budū illa iyyāhu wa bil wālidaini ihsānā. *(17 : 23)*

"Thy Lord hath decreed that ye worship none save Him and (that ye show) kindness to parents".

Hadrat 'Abdullah ibn Mas'ud (God be pleased with him) relates "I submitted to the Holy Prophet (peace and blessings of Allah be upon him) which deed will win the highest favour of God?" The Holy Prophet (peace and blessings of Allah be upon him) answered : "The prayer which is offered at the appointed hour". I submitted again : "Next to this which other deed will win the greatest favour of God ?" The Holy Prophet (peace and

blessings of Allah be upon him) affirmed : "Good conduct towards father and mother". I again submitted : "And next to this ?" The Prophet of God (peace and blessings of Allah be upon him) observed : "Jihad (Fighting) in the way of Allah". *(Bukhari, Muslim)*

Hadrat 'Abdullah (God be pleased with him) reports : "One day a person went to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted : "I give my hand into your hand and swear allegiance for performing Hijrat and Jihad and I beseech a reward from God in return for this". The Holy Prophet (peace and blessings of Allah be upon him) enquired : "Is one of your parents alive ?" He submitted : "Yes, praise be to God, both my father and mother are alive". Thereupon the Prophet of God (peace and blessings of Allah be upon him) observed : "Well then do you really want to receive a reward from God for performing Hijrat and Jihad ?" The man replied : "Yes, indeed, I beseech reward from God in return for these acts". The Holy Prophet (peace and blessings of Allah be upon him) observed : "Go then. Attend to your parents and serve them well". *(Muslim)*

Hadrat Abu Umama (God be pleased with him) relates : "A man enquired from the Holy Prophet (peace and blessings of Allah be upon him) : "O Prophet of God (peace and blessings of Allah be upon you) ! What are the rights of parents over their offspring ?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Your entry into Paradise or Hell depends on your good or bad conduct towards your parents". *(Ibn Majah)*

In other words, if you treat them well, you will be sent to Paradise and if you violate the rights that your parents have over you, you will be consigned to serve as fuel for Hell-Fire".

2. Be grateful to your parents. Thanksgiving and an acknowledgement of debt and gratitude are the first duties which a beneficiary owes to the Benefactor. It is a fact

that the parents are the palpable cause for our existence. Again, it is under their protection and upbringing that we grow up to an age of maturity. The extraordinary self-sacrifice, unparalleled devotion and deep affection with which they patronise us demand that our hearts should be filled with sentiments of reverence, indebtedness, love and an acknowlegement of their magnanimity and every fibre of our heart should pulsate with feelings of gratitude to them. It is for this reason that God has ordained offering of gratitude to parents along with thanksgiving to Him.

اَنِ اشْكُرْلِى وَلِوَالِدَيْكَ .

Anishkurli wali walidaika.

"(We willed) that you should offer thanks to Me and remain grateful to your father and mother".

3. Always try to make your parents happy. Do not say anything in opposition to their will or temperament which may displease them, especially when they are advanced in age they acquire a peevish and irritable temperament. In old age the parents start making unexpected demands and begin proferring impossible claims. In this case also tolerate their behaviour in good cheer and do not say anything in anger in response to their demands which may cause them pain and may injure their feelings.

اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَا اَوْ كِلاَهُمَا فَلاَ تَقُلْ لَهُمَا اُفٍّ وَلاَ تَنْهَرْهُمَا .

Imma yablughanna 'indakal kibara ahadu-huma au kilahuma fala taqullahuma uffin wa la tanharhuma.

"If one or both of thy parents reach an advanced age with thee, say not 'fie' unto them nor rep[illegible] them".

As a matter of fact, the strength to tolerate unpleasant things is sapped during old age and weakness increases the sense of self-importance in old people. Hence they react sensitively to even the minor offensive matters. Keeping in view their delicate and sensitive nature, do not let your parents feel angry by any of your words or deeds.

Hadrat 'Abdullah b. Amr (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "The pleasure of God is contained in the pleasure of the father even as His displeasure is contained in the displeasure of the father."

(*Tirmidhi, Ibn Hibban, Hakim*)

In other words, any one who wants to please God should seek the pleasure of his father, for if the father is angry, the favour of God cannot be earned. The one who makes his father angry provokes the wrath of God."

Another statement of Hadrat 'Abdullah (God be pleased with him) runs as follows : "A man left his parents weeping and came to the presence of the Holy Prophet (peace and blessings of Allah be upon him) for the purpose of offering allegiance to the Prophet (peace and blessings of Allah be upon him) for Hijrah. The Holy Prophet (peace and blessings of Allah be upon him) observed to him : "Go back to your parents and return after making them happy as you came after leaving them crying".

(*Abu Dawud*)

4. Do service to your parents with heart and soul. If God has afforded you the opportunity to serve your parents, it is in fact a favourable opportunity for you to earn entitlement to Paradise and to win the Pleasure of God. Good service to parents secures blessings and grace in both worlds and man obtains salvation from the calamities of this world and the next. Hadrat Anas (God be pleased with him) relates :

"Any man who desires that his life should be prolonged and his subsistence may be increased ought to do good service to his parents and show kindness to them".

(*Al-Targhib-o-Tarhib*)

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"Let that man be disgraced, and disgraced again and let him be disgraced even more". The people enquired : "O Prophet of God (peace and blessings of Allah be upon you) who is that man?" The Prophet of God (peace and blessings of Allah be upon him) affirmed : "I refer to the man who finds his parents old in age——both of them or one of them——and yet did not earn entitlement to Paradise by rendering good service to them". (*Muslim*)

On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) gave precedence to the obligation of looking after one's parents over one of the supreme forms of worship like Jihad. The Holy Prophet (peace and blessings of Allah be upon him) forbade a companion (God be pleased with him) to proceed on Jihad and urged him to look after his parents.

Hadrat 'Abdullah ibn 'Amr (God be pleased with him) relates that a person came to the presence of the Holy Prophet (peace and blessings of Allah he upon him) with the intention of participating in the Jihad. The Holy Prophet (peace and blessings of Allah be upon him) enquired from him : "Are your father and mother alive?" He submitted : "Yes, they are alive". The Holy Prophet (peace and blessings of Allah be upon him) thereupon observed : "Go and render good service to them. This is the Jihad". (*Bukhari, Muslim*)

5. Respect and adore your parents and do not show disrespect to them by a single word or action. The Holy Qur'an affirms :

وَ قُل لَّهُمَا قَوْلاً كَرِيمًا ۔ «بنی اسرائیل ۲۳»

Wa qullahumā qaulan karīmā. *(17 : 23)*

"But speak to them a gracious word".

On one occasion Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with him) enquired from Ḥaḍrat Ibn 'Abbas (God be pleased with him) : "Do you wish to ward off Hell and gain entry into Paradise ?" Ibn 'Abbas (God be pleased with him) answered : "Yes, why not; I swear in the name of God I cherish this desire". Ḥaḍrat Ibn 'Umar (God be pleased with him) then asked : "Are your parents alive ?" Ibn 'Abbas (God be pleased with him) replied : "Yes, my mother is alive". Ibn 'Umar (God be pleased with him) remarked : "If you talk to them in a polite manner and look after their needs and feed them well, you will certainly be admitted to Paradise provided you abstain from capital evils". *(Al-Adab-ul Mufrad)*

Ḥaḍrat Abu Huraira (God be pleased with him) once saw two men. He asked one of them : "What is your relationship with the other man"? The person replied : "He is my father". Ḥaḍrat Abu Huraira (God be pleased with him) thereupon advised him, "Look, never call him by his proper name, walk ahead of him nor sit before he takes his seat". *(Al-Adab-ul Mufrad)*

6. Be faithful and humble towards your parents.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ۔

Wakhfid lahumā janāhadh dhulli minar rahmah.

"And lower unto them the wing of submission through mercy". (17 : 23)

To offer humble obedience to parents implies to pay constant regard to their dignity. Do not assumo a haughty attitude towards them, nor treat them with insolence.

7. Love your parents and consider this act as a privilege and a source of reward in the eternal world. Hadrat Ibn 'Abbas (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) observed :

   "The pious offspring who casts a single look of affection at his parents receives a reward from God equal to the reward of an accepted Hajj." The people submitted : "O Prophet of God (peace and blessings of Allah be upon you) : If someone casts a hundred such glances of love and affection at his parents, what then ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, indeed, even if one does so a hundred time a day, he will get a hundred fold reward. God is far greater than you imagine and is completely free from petty narrow mindedness." (*Muslim*)

8. Obey your parents with full devotion. Even if they show some intransigence, obey their will cheerfully. Keeping in view the great favours which they have done to you, try to fulfil all their demands willingly which may be offensive to your own taste or temperament, provided, of course, they are not derogatory to the tenets of religion.

   Hadrat Abu Sa'id (God be pleased with him) narrates that a person came to the presence of the Holy Prophet (peace and blessings of Allah be upon him) from Yemen. The Prophet of God (peace and blessings of Allah be upon him) enquired from him : "Do you have any relations in Yemen ?" He submitted : "Yes, my father and mother are there". The Holy Prophet (peace and blessings of Allah be upon him) then asked : "Did they give you permission to leave ?" He submitted : "No, I did not take their permission". The Prophet of God (peace and blessings of Allah be upon him) thereupon observed : "Go back then and ask the permission of your father and mother. If they agree, come back and join the Jihad, otherwise, attend on them and render good service to them". (*Abu Dawud*)

Realise the value of rendering obedienco to parents from the fact that a man came from miles intendiug to join the Holy Prophet (peace and blessings of Allah be upon him) in Holy war for the glory of religion, yet the Holy Prophet (peace and blessings of Allah be upon him) turned him back saying: "You can join the Holy War only if both your father and mother allow you to do so".

Hadrat Ibn 'Abbas (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed: "The man who wakes up in the morning having previously discharged all the duties and obligations laid upon him by God concerning his parents, he will find the two gates of Paradise open for him on waking up in the morning; and in case there is only one parent, the person will find one door of Paradise open for him. And in contrast if a man wakes up in the morning having previously disregarded any obligations or duties laid upon him by God concerning his parents, then he will find two gates of Hell open for him on waking up in the morning; and in case one of the parents is alive, then the man will find one gate of Hell open for him". The man submitted: "O Prophet of God (peace and blessings of Allah be upon you), if the parents are treating him wrongly, what then?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "Yes, even if they are treating him wrongly; yes, indeed, even if they are treating him wrongly". (*Mishkat*)

9. Consider your own goods as the property of your parents and spend your capital on them with an open hand. The Holy Qur'an affirms:

يَسْئَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ

فَلِلْوَالِدَيْنِ . «البقره ٢١٥»

Yus'alunaka mādha yunfiqūna qul ma anfaqtum min khairin falil walidaini. *(2 : 215)*

They ask thee, what they shall spend. Say what ye spend for good must go to parents".

On one occasion a man came to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and complained that his father took whatever goods he wanted from him. The Holy Prophet (peace and blessings of Allah be upon him) sent for that man's father. An old infirm man came walking with the help of a stick. When the Holy Prophet (peace and blessings of Allah be upon him) interrogated him on the point, the old man submitted : "O Prophet of God (peace and blessings of Allah be upon you)! There was a time when I was strong and he was weak and helpless. I had money and he was empty-handed. I never forbade him then to lay his hands on anything that I possessed. Today, he is strong and healthy and I am old and infirm. He has money and I am empty-handed. He now denies me access to his goods". Upon hearing this tale of the old man, the Benefactor of the humanity (peace and blessings of Allah be upon him) burst into tears and addressing the son of the old man observed : "You and your goods are the property of your father".

10. Even if your father and mother are non-Muslims, treat them well. Continue to pay them respect and devotion and serve them faithfully. However, in case they command you to become a polytheist or indulge in a sinful act, refuse to obey them and sternly repulse their demand.

وَ اِنْ جَاهَدَاكَ عَلٰى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا
تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا .

Wa in jahadaka ala antushrika bimā laisa laka bihi 'ilmun fala tuti 'huma wa sahibhuma fiddunya ma 'rūfa.

"And if your (parents) pressurise you to associate some one with Me of which you have no knowledge, obey them not, yet continue to treat them well in the world."

Haḍrat Asma' (God be pleased with her) states : "In the sacred lifetime of the Holy Prophet (peace and blessings of Allah be upon him), my mother visited me on one occasion. She was a polytheist at that time. I submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "My mother has come to pay me a visit and she is an unbeliever in Islam. How should I treat her ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, you should continue to show kindness to your mother". (*Bukhāri*)

11. Offer prayers begging grace for your parents, Bring to mind their fervent appeals to the Lord and beg His mercy for them with a zealous and sincere heart. God ordains :

وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا .

Waqul rabbirhamhumā kamā rabbayānī saghīra.

"And say : My Lord ! Have mercy on them both as they did care for me when I was little.".

In other words, say : "O Creator, with mercy, devotion, affection and love my Lord they reared me in childhood and sacrificed their own pleasure and ease for my sake but, they, in their infirmity and helplessness of old age, are more deserving of kindness and love than I ever was. God ! I can pay them no recompense. Do patronise them and show them mercy in their miserable state".

12. Observe special care in looking after your mother. By nature, the mother is weak and more sensitive and needs your better treatment and devotion. Moreover, her favours and sacrifices are comparatively far greater than

the father. Hence religion has conceded preferential rights to the mother and has enjoined upon the believers to treat their mothers with special consideration. The Holy Qur'an affirms :

وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسَانًا ، حَمَلَتْهُ اُمُّهُ كُرْهًا

وَّ وَضَعَتْهُ كُرْهًا وَ حَمْلُهُ وَ فِصَالُهُ ثَلٰثُوْنَ شَهْرًا ۔

«الاحقاف ۱۵»

Wa wassainal insāna biwālidaihi ihsānā. Hamalat-hu ummuhu kurhan wa wada' athu kurhan wa hamluhu wa fisaluhū thalāthūna shahrā. (*46 : 15*)

"And We have commanded unto man kindness towards parents. His mother beareth him with suffering, bringeth him forth with suffering, bearing of him and weaning of him is thirty months".

While enjoining upon the believers to show good behaviour towards both father and mother, the Holy Qur'an has drawn a poignant picture of constant suffering of pain and hardships by the mother and has excellently pointed out in a psychological manner the fact that the devoted mother deserves comparatively more of your service and kind behaviour than your father. The same fact has been elucidated in greater detail by the Prophet of God (peace and blessings of Allah be upon him).

Hadrat Abu Huraira (God be pleased with him) reports: "A man came to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted : "O Prophet of God (peace and blessings of Allah be upon you'! Who deserves the noblest treatment from me ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Your mother". He again submitted : "And next ?" The Holy Prophet (peace and blessings of

Allah be upon him) observed : "Your mother". When the man submitted for the fourth time : "And who next"? The Holy Prophet (peace and blessings of Allah be upon him) observed : "Your father". (*Al-Adabul Mufrad*)

Ḥadrat Jāhma (God be pleased with him) paid a call on the Holy Prophet (peace and blessings of Allah be upon him) and submitted : "O Prophet of God (peace and blessings of Allah be upon you)! I wish to join you in the Jihad and have come to solicit your guidance in this matter. I seek your command". The Holy Prophet (peace and blessings of Allah be upon him) enquired from him : "Is your mother alive?" Jahma (God be pleased with him) submitted : "Yes, she is alive". Thereupon the Holy Prophet (peace and blessings of Allah be upon him), said "Return to her then and devote yourself to her service, for Paradise lies under her feet". (*Ibn Majah, Nasa'i*)

Ḥadrat Awais (may God show him mercy) was a contemporary of the Holy Prophet (peace and blessings of Allah be upon him), but he could never attain the privilege of calling on the Holy Prophet (peace and blessings of Allah be upon him). He had an old mother to whose service he devoted himself day and night. He cherished a great desire to see the Holy Prophet (peace and blessings of Allah be upon him) and it was but natural for every Muslim to have a burning desire to catch a glimpse of the Prophet of God (peace and blessings of Allah be upon him). Ḥadrat Awais (God be merciful to him) indeed wanted to pay a call, yet the Holy Prophet (peace and blessings of Allah be upon him) forbade him to come. Similarly, Ḥadrat Awais (mercy of God be on him) cherished an ambition to discharge the obligation of Hajj, yet as long as his mother remained alive, Ḥadrat Awais (God be merciful to him) never set out for the Hajj alone. He fulfilled the desire to perform Hajj only after his mother's demise.

13. Treat your foster mother well. Do service to her and

show her respect and adoration. Ḥadrat Abu Tufail (God be pleased wath him) states: "I once witnessed the Holy Prophet (peace and blessings of Allah be upon him) distributing meat at a place called 'Ja'rana'. Presently, a lady arrived and approached near the Holy Prophet (peace and blessings of Allah be upon him). The Prophet of God (peace and blessings of Allah be upon him) spread out his sheet for her and the lady sat on it. I enquired from the people, "Who is this lady?" The people told me: "This lady is the foster mother of the Holy Prophet (peace and blessings of Allah be upon him). (*Abu Dawūd*)

14. Remember your parents after they have passed away. Observe the following etiquettes to render good service to your deceased parents :

    1. Offer prayers continuously invoking mercy of God upon your dead father and mother.

The Holy Qur'an enjoins upon the pious to say this prayer :

رَبَّنَا اغْفِرْلِیْ وَلِوَالِدَیَّ وَ لِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ .

Rabbanaghfirlī waliwālidayya wa lil mo'minīna yauma yaqumūl hisāb.

O our Lord! Grant forgiveness to me and my parents and pardon all the faithful on the day of Reckoning.

Ḥadrat Abu Huraira (God be pleased with him) states: "When the deceased is elevated to high degrees of favour, he enquires in astonishment : "How so?" He is informed by God, "Your offsprings have been offering prayers begging mercy for you (and God has accepted those petitions of mercy)".

Ḥadrat Abu Huraira (God be pleased with him) also states :

"The Holy Prophet (peace and blessings of Allah be upon him) observed : The opportunity to do something

ends with one's death, yet there are three things which continue to afford benefit to him after death—a recurring charitable act ; knowledge which he has imparted to others from which people derive benefit and thirdly, pious offsprings who continue to offer prayers invoking mercy of God upon him.

2. Fulfil all the contracts and promises made by your parents and carry out their will. Your parents must have made many agreements with some people, they might have made a covenant with God ; they might have taken a vow ; they might have promised to deliver goods to someone ; they might have owed a debt to somebody but were unable to discharge it before death overtook them ; they might have made a will at the time of their death. Fulfil all these obligations to the extent of your means.

   Hadrat 'Abdullah b. 'Abbas (God be pleased with him) narrates : "Hadrat Sa'd b. 'Ubada (God be pleased with him) submitted to the Holy Prophet (peace and blessings of Allah be upon him), "O Prophet of God (peace and blessings of Allah be upon you) ! My mother had taken a vow, but she expired before discharging it. Can I carry out the vow on her behalf ?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Why not ! You must carry out the vow taken by her".

3. Show good conduct to the friends of your father and the female companions of your mother. Treat them with respect. Seek their advice just as you seek the advice of your elders and pay due regard to their opinions and advice. On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed : "There is no superior deed of piety than that man should do good service to the companions and friends of his father".

   Once Hadrat Abu Darda (God be pleased with him) fell ill and his condition continued to aggravate till they lost all hopes of his life. Hadrat Yusuf b. 'Abdullah (God be pleased with him) made a long journey and came to

enquire after his health. On seeing him, Hadrat Abu Darda asked in astonishment: "How are you here?" Yusuf b. 'Abdullah (God be pleased with him) replied: "I have come here only to enquire after your health, for you were on terms of deep friendship with my late father".

Hadrat Abu Barda (God be pleased with him) relates: "When I arrived in Medinah, 'Abdullah b. 'Umar (God be pleased with him) paid me a visit and said: "Abu Barda (God be pleased with you), do you know why I have come to see you?" I replied: "No. I have no idea why you have come here." Thereupon Hadrat 'Abdullah b. 'Umar (God be pleased with him) said: "I have heard the Prophet of God (peace and blessings of Allah be upon him) as affirming: "The man who wishes to render good service to his father, who is in the grave, ought to show good treatment to his father's companions and friends." Having related this saying of the Holy Prophet (peace and blessings of Allah be upon him) 'Abdullah b. 'Umar (God be pleased with him) remarked: "Brother, my father 'Umar and your father (God be pleased with him) were on terms of deep friendship. I wish to commemorate this friendship and fulfil its duties." (*Ibn Hibban*)

4. Show constant good treatment to the relations of your parents and entertain full respect and pay due regard to the sanctity of these connexions. An indifferent and irresponsible conduct towards these relations is tantamount to treating your own parents with indifference and negligence. The Holy Prophet (peace and blessings of Allah be upon him) observed: "Do not observe indifference towards your forefathers. To show carelessness in your conduct towards your parents is to display ingratitude to God."

15. If, God forbid, you have been guilty of negligence in treating your parents well or discharging your full obligations towards them during their lifetime, do not despair of God's mercy. Offer prayers constantly invoking blessings

of God upon your deceased parents. It is possible God may forgive your sin of negligence and admit you among the ranks of the pious people.

Hadrat Anas (God be pleased with him) relates: The Holy Prophet (peace and blessings of Allah be upon him) affirmed:

"If a person does not observe filial devotion to his parents during their lifetime, and both parents or one of them passes away, the person ought to offer prayers for his deceased parents and beg His Mercy and beseech Him to grant salvation to them till God in His Mercy ordains their admission to the rolls of the pious people".

Etiquettes of Married Life

The sublime culture and civilization which Islam envisages can only come into existence when we succeed in building up the structure of a righteous society. And a stable and well-organized family system is a prerequisite for the birth of a righteous society. Family life begins with the sacred matrimonial connexion between husband and wife and the development of this connexion into a permanently happy and pleasant matrimonial life chiefly depends on the full awareness of the etiquettes and duties of marital life in both husband and wife and their zeal, sincerity and devotion to observe those etiquettes and discharge obligations of married life. Let us in the first place deal with those etiquettes and obligations which concern the husband and then we shall proceed to discuss the etiquettes and duties to be observed by the wife.

1. Treat your wife well in life. Discharge your obligations towards her with a liberal heart and adopt a favourable and self-sacrificing attitude in every matter concerning your wife. God ordains :

وَ عَاشِرُوهُنَّ بِالْمَعْرُوفِ .

Wa āshirūhunna bilma'rufi.

"And live with them in a good manner".

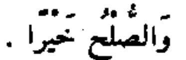
In a sermon to a mammoth congregation on the eve of Hajja-tul-Widah (Last Hajj) of the Prophet (peace and blessings of Allah be upon him), the Holy Prophet (peace

and blessings of Allah be upon him) enjoined upon the Muslims :

"O people ! Listen ! Behave well towards women, for they are like captives with you. You have no right to give them harsh treatment save in the case when they show open disobedience. If they are guilty of disobedience, keep away from them in the bed room. In case you punish them, take care not to cause them severe injury. When they come round and obey your will, do not find pretexts to harass them. Listen carefully ! you have some rights over your wives and your wives have some rights over you. They owe an obligation to you not to let your beds be trampled by anyone whom you dislike and not let anyone trespass into your house whose visit you do not like. And listen, you owe a duty to them to feed them well and provide good clothing to them". (*Riyad-us-Salihin*)

In other words, make such provisions for their feeding and clothing as are befitting to a marital relationship of unique intimacy, union of hearts and a spirit of companionship.

2. Entertain a good opinion about your wife as far as possible and adopt an attitude of politeness, toleration and magnanimity for the sake of amicable living with her. If she lacks beauty of face or person or is deficient in good manners, morality, good sense or skill in household affairs, bear these faults with patience. Look to her virtues and maintain a harmonious relationship by means of generosity, liberality of mind and self-sacrifice. God ordains :



Was-sulhu khair.

"And amity contains goodness."

And the believers are enjoined upon as follows :

فَاِنْ كَرِهْتُمُوهُنَّ فَعَسٰى اَنْ تَكْرَهُوا شَيْئًا وَ يَجْعَلَ اللّٰهُ فِيهِ خَيْرًا كَثِيرًا ۔ «النساء ١٩»

Fa-in-karihtumūhunna fa-'asā antakrahu shai'an wa ya'j alallāhu fīhi khairan kathīra. *(4 : 19)*

"For if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good".

The same subject has been elucidated by the Holy Prophet (peace and blessings of Allah be upon him) in the following Tradition :

"No believer should hate his pious wife. If he dislikes one habit of his wife, it is possible he may like her for some other aspects of her character".

As a matter of fact each woman has some weakness of one sort or another and if the husband turns against her on account of her bearing a certain deficiency and conceives a hatred for her, a pleasant home life becomes impossible for the couple. Commonsense dictates that man should adopt a liberal attitude and reposing his trust in God should endeavour to live amicably with his wife. It is possible that God may vouchsafe to that man. merely for the sake of this woman, such bounties which his limited mind cannot comprehend. For instance, this woman may possess excellent virtues of religion, faith, character and morality in reward for which God may shower blessings upon her own family or may be a pious soul is born of this woman who may prove beneficial for the whole mankind and may serve as a Sadaqa Jariah (Contining Charity) in favour of the father till the end of his life, or perhaps the woman may serve as a means of reforming the character of her man and thus may help him to gain proximity to Paradise or it may be that God may bless this man with large subsistence and prosperity because such a blessing

of prosperity was destined for his wife. At any rate, do not ruin your married life impetuously on the grounds of an apparent defect in the woman. On the other hand, be wise and try to promote gradually an atmosphere of happiness and concord in the home.

3. Adopt an attitude of forgiveness and kindness. Forget all the faults of omission, stupid actions and disobedient attitude of your wife. The woman is deficient and weak in wisdom and commonsense and bears an extremely passionate temperament. Hence try to bring her round with patience, calmness, kindness, affection and devotion. Try to get along with her with patience and restraint. God ordains :

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّ مِنْ اَزْوَاجِكُمْ وَ اَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ وَ اِنْ تَعْفُوْ وَ تَصْفَحُوْا وَ تَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَحِيْمٌ . «التغابن ١٤»

Yā-ayyuhalladhīna āmanu inna min azwājikum wa aulādikum aduwwan lakum fahdharūhum wa-in ta'fū watasfahū wa taghfirū fa-innallaha ghafūrurrahīm.

(*Attaghabun : 14*)

"O ye who believe ! verily, among your wives and your children, there are enemies for you, therefore beware of them. And if ye efface and overlook and forgive, then Allah is Forgiving, Merciful".

The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"Be good to women. The woman has been created out of the rib and the uppermost part of the rib ends in a curve ; so if you try to straighten out the curve, it will

break, yet if you leave it alone, the curve will remain. Hence, be good to women". (*Bukhāri*, ***Muslim***)

4. Treat your wife politely and show love and affection to her. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"The believers who possess perfect faith are those who display the best manners, and the best among you are those who treat their wives in the best possible manner".
(*Tirmidhi*).

Politeness and tenderness of behaviour can best be judged in the home. People are constantly living amidst their family members and the real temper and moral conduct of man is completely revealed in the free and uninhibited atmosphere of the home. It is a fact that only such believers possess perfect faith who display civility, kindness and affectionate behaviour towards their family members and who support, sympathise, love and adore inmates of their household.

Ḥaḍrat 'Ā'isha (God be pleased with her) reports : "I used to play with dolls along with my playmates in the house of the Holy Prophet (peace and blessings of Allah be upon him). On the arrival of the Holy Prophet (peace and blessings of Allah be upon him) all of them used to hide themselves in the nooks and corners of the house. The Prophet of God (peace and blessings of Allah be upon him) used to search out each one of them and send them to join me in the play". (*Bukhāri*, *Muslim*)

Once on the occasion of Hajj, the camel of Ḥaḍrat Safiya (God be pleased with her) sat down on the ground and she was therefore left behind while the entire caravan passed on. The Holy Prophet (peace and blessings of Allah be upon him) came to her and found her weeping without restraint. The Holy Prophet (peace and blessings of Allaḥ be upon him) stood there wiping off her tears with the edge of a sheet with his own holy hands. While the Prophet of God (peace and blessings of Allah be upon him) wiped

off tears from her eyes, she (God be pleased with her) continued to weep unrestrainedly for a long time".

5. Make liberal provisions for all the needs of your wife and do not stint in expenses. Feel a sense of pleasure and comfort in spending your lawful earnings on members of your family. You owe an obligation to your wife to provide her with food and clothing and to struggle energetically, in order to earn enough money to discharge this obligation, is the most pleasant duty of a husband. The performance of this duty with an open and cheerful heart earns for the believer the reward of a happy marital life in this world and a favourable recompense and bounty in the world to come. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"You spend a dinar in the way of God ; you spend another dinar to ransom a slave ; you give away one dinar as alms to a beggar ; and there is one dinar which you spend on your family. Among all these, the dinar that will earn the best reward and blessings of God is the one which you have spent on you family". (*Muslim*)

6. Teach your wife the rules and manners enjoined by religion Let her observe Islamic morality and make her life graceful. Make every possible effort to train and mould her according to the Islamic pattern of life so that she may prove to be a good wife, good mother and a pious devotee of God and may discharge her duties as a wife efficiently and faithfully. God affirms :

يَاَيُّهَا الَّذِينَ اٰمَنُوا قُوا اَنفُسَكُمْ وَ اَهلِيكُمْ نَارًا .

Yā-āyyuhāllādhīn manu qū anfusakum wa āhlīkum nārā.

"O ye who believe! Save yourselves and your family from the Fire of Hell".

As the Holy Prophet (peace and blessings of Allah be upon him) devoted himself to preaching and teaching the laws

of religion outside the home, likewise he continued to perform the same function inside his home. Making an illusion to this fact, the Holy Qur'an addresses the wives of the Holy Prophet (peace and blessings of Allah be upon him) in these words :

"And remember the verses of God and the matters of wisdom that are conveyed to you in your house".

The Qur'an has advised the believers through the ministry of the Holy Prophet (peace and blessings of Allah be upon him) :

وأمر اهلك بالصلوة واصطبر عليها .

Wa'mur ahlaka bissalāti wastabir 'alaihā.

"And urge upon the inmates of your house to observe prayers and fully abide by this obligation yourself too".

The Prophet of God (peace and blessings of Allah be upon him) affirms :

"When a man wakes up his wife during the night and they offer two Rak'ahs of Prayers together, God ordains that the man's name should be included in the rolls of the male rememberers of God and the woman's name in the register of those females who offer praises to God and remember Him." (*Abu Dawud*)

The second Caliph Ḥaḍrat 'Umar (God be pleased with him) used to stand all night offering devotions to God. Near the hour of dawn he used to wake his wife saying : "Rise, get up and say prayers", and later he (God be pleased with him) used to recite this verse also :

وأمر اهلك بالصلوة واصطبر عليها .

Wa'mur ahlak bis-salati wastabir a'laiha.

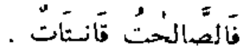
"And urge upon the inmates of your house to observe prayers and fully abide by this obligation yourself ".

7. If you possess several wives, show equal treatment to all of them. The Holy Prophet (peace and blessings of Allah be upon him) used to observe great care in dispensing equal treatment to his wives. On the eve of setting out for a journey the Prophet of God (peace and blessings of Allah be upon him) used to draw lots and took with him the wife whose name was decided by the toss. Ḥaḍrat Abu Huraira (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) observed :

   "If a man has two wives, but does not treat them with equality and even-handed justice, he shall be resurrected on the Day af Judgement in such a condition that half of his body is paralysed". (*Tirmidhi*)

   'Justice' and 'equality' imply to treat them equally in all matters and show the same kind of behaviour to each wife. As regards the fact that a man may be specially attracted towards one wife or may be drawn to her or cherish deeper feelings of love for her, God will award no punishment to the man for it.

8. Obey your husband with a willing heart and feel pleasure and satisfaction in being faithful to him. This is what God commands a wife to do and the believing woman who acts according to the will of God wins His Favour. The Holy Qur'an affirms :



Fas sāliḥātu qānitātun.

"The pious wives are those who show obedience to their husbands".

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"No woman should keep fast without the permission of her husband".

(*Abu Dāwud*)

Stressing the importance of rendering obedience and devotion to her husband, the Holy Prophet (peace and blessings of Allah be upon him) has warned the woman :

"There are two types of persons whose prayers do not rise above their heads—the prayer of a slave who deserts his master until he returns to his service and the prayer of a woman who shows disobedience to her husband until she recants from this behaviour".

(*Al-Targhib-o-Al-Tarhib*)

9. Protect your honour and chastity. Keep away from all matters or activities which contain a possible threat to violate your honour or chastity. This is what God commands and it is also an essential prerequisite for making your marital life happy and pleasant. No amount of devotion and obedience of the wife can win the heart of her husband if the seeds of suspicion about her infidelity are once sown in his mind. Even an ordinary act of carelessness on the wife's part may prompt the devil to fill the heart of her husband with indelible doubts and suspicions. Hence keeping in view this human weakness, exercise utmost vigilance in such matters.

The Prophet of God (peace and blessings of Allah be upon him) has affirmed :

"If the woman offers prayers five times a day, protects her honour and chastity, remains faithful to her husband, she may enter Paradise by whichever gate she likes".

(*Al-Targhib-o-Al-Tarhib*)

10. Do not go out of the house without leave or permission of your husband. Do not call at homes of which your husband disapproves, nor admit anyone into your house whom your husband dislikes.

Hadrat Mu'ādh ibn Jabal (God be pleased with him) narrates that the Prophet of God (peace and blessings of Allah be upon him) observed:

"It is not lawful for a woman who believes in God to admit a man into her house whose visit is disapproved by her husband or that she should go out of the house against her husband's will or she should obey the will of someone else in opposition to her husband's wishes".

(*Al-Targhib-o-Al-Tarhib*)

In other words, obey the wishes of your husband, even watch and be mindful of the slightest indications of his approval or disāpproval. Do not follow the counsels of others which are in opposition to the will of your husband.

11. It should be your permanent concern to make your husband happy by your words, actions, behaviour and manners. This is not only the real secret of a successful marriage, but a means to win the favour of God and admittance into Paradise. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"The woman who dies in such a state that her husband was entirely satisfied and in concord with her, will certainly enter Paradise". (*Tirmidhi*)

Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"When a man calls his wife to fulfil the sexual urge and she declines and for this reason the husband remains angry with her all night, the angels send curses upon such a wife till dawn." (*Bukhari, Muslim*)

12. Love your husband and value his companionship. He is the adornment of your life, your life's support and a great companion and helper in the course of your life. Give thanks to God for this great Bounty and value this Bounty too with all your heart and soul. The Holy Prophet (peace and blessings of Allah be upon him) observed on one occasion :

"For the two who love one another there is no better thing than the 'Nikah' (matrimonial tie)".

Ḥaḍrat Safiyya (God be pleased with her) cherished deep love for the Holy Prophet (peace and blessings of Allah be upon him). When illness overcame the Holy Prophet of God (peace and blessings of Allah be upon him), Ḥaḍrat Safiyya (God be pleased with her) spoke with genuine concern: "Would God that I had fallen ill instead of you, O Holy Prophet of God (peace and blessings of Allah be upon you)!" At this expression of deep love by Ḥaḍrat Safiyya (God be pleased with her), the other wives of the Holy Prophet (peace and blessings of Allah be upon him) looked towards her in astonishment. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed:

"She is not merely making a show of her affection; she is expressing her genuine love".

13. Acknowledge the debt of gratitude you owe to your husband and remain grateful to him. Your greatest benefactor is your husband who is always concerned with making you happy, providing for your needs and feels satisfied when he has made all provisions for your comfort.

Ḥaḍrat Asma' (God be pleased with her) narrates the Tradition: I was once with my neighbour friends when the Holy Prophet (peace aud blessings of Allah be upon him) passed near me. He (peace and blessings of Allah be upon him) said 'Salam' (peace be on you) to us and observed: "Avoid being ungrateful to those whom you owe a debt of gratitude. One of you, for instance, lives with her parents in an unmarried state for a long period. Then God confers upon her a husband. Subsequently, God grants her offspring. Yet in spite of all these favours when she feels enraged with her husband on some matter, she utters, 'Never have I received anything good from you".

(*Al-Adab ul Mufrad*)

The Holy Prophet (peace and blessings of Allah be upon him) in a warning statement to an ungrateful and unthanking wife observed :

"On the Day of Judgement, God will not even look at a woman who is ungrateful to her husband, despite the fact that a wife can never get along without her husband". (*Nasa'i*)

14. Feel happy in doing service to your husband and afford maximum comfort to him at the expense of your own inconvenience. Devote yourself to his welfare in all matters and by means of this sincere service capture the deep affections of his heart. Ḥadrat 'Ā'isha (God be pleased with her) used to wash the clothes of the Holy Prophet (peace and blessings of Allah be upon him) with her own hands, annointed his sacred head with oil, combed his hair, and rubbed perfume on his holy person (peace and blessings of Allah be upon him). The other contemporary pious ladies (God be pleased with them) served their husbands in the same manner.

On one occasion, the Holy Prophet peace and blessings of Allah be upon him) observed :

"It is unlawful for a human being to prostrate before another human. If it had been permissible, the wife would have been ordained by God to offer prostration to her husband. The husband has the supreme right over his wife, and such is the optimum degree of this right that in case a husband's whole body is covered with wounds and the wife licks them all with her tongue, the obligation she owes to her husband is even then not discharged in full measure". (*Musnad Ahmad*)

15. Safeguard the home, property and goods of your husband. After marriage consider the husband's home as your own and spend the wealth of your husband wisely and economically on the adornment of your home, on the enhancement of the prestige of your husband and on securing a better

future for your children. Consider the advancement and prosperity of your husband as your own personal achievements. Praising the virtues of the women of the tribe of Quraish, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"How excellent are the women of the tribe of Quraish! They are most affectionate towards children and most efficient guardians of their husband's homes". (*Bukhari*)

Describing the virtues of a pious wife, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"Next to the fear of God the most useful and the bountiful reward for a believer is a pious wife. When he asks her to do something, she does it cheerfully. When he looks at her, she pleases him to the core of his heart When he swears upon her trust, she fulfils his oath. When he goes away, she protects her honour and chastity in his absence and finally in superintendence of her husband's goods and property she remains truly faithful and devoted to his interest."

(*Ibn Majah*)

16. Observe cleanliness, manage your household affairs wisely and look after the decoration and furnishing of your homes. Keep your house clean. Arrange everything tidily and use things with proper care and skill. A clean and tidy home, neatly furnished rooms, good management of household affairs and home economy and a beautifully dressed and adorned wife wearing a pleasant smile on her lips......all this charges the home atmosphere with currents of deep love and affection and the marital life is enriched with happiness and blessings. This is the only way for a wife to gain her personal salvation and to win the favour of God.

On one occasion during a meeting Ḥaḍrat 'Ā'isha saw that the wife of 'Uthman b. Maz'ūn (God be pleased

with both of them) was dressed in plain clothes and wore no adornments. Hadrat 'Ā'isha (God be pleased with her) was taken aback and enquired :

"My good lady! Has your husband 'Uthman gone out on a journey?"

You can judge from the exclamation of Hadrat 'Ā'isha (God be pleased with her) what a propitious act it is for a married woman to adorn and beautify hersef for her husband.

Once a Muslim lady of Medina (God be pleased with her) presented herself before the Holy Prophet (peace and blessings of Allah be upon him). She was at that time wearing gold bangles. The Holy Prophet (peace and blessings of Allah be upon him) expressed his disapproval of her wearing the gold bangles. The lady submitted :

"O Prophet of God (peace and blessings of Allah be upon you)! If a woman does not adorn herself and make her person attractive for her husband, she would soon lose her value for him.

(*Nasa'i*)

Etiquettes of Bringing up The Children

1. Consider your children as a bounty of God. Celebrate the birth of a child with joy and exchange messages of congratulation on such occasions. Welcome the birth of children with prayers for grace and blessings of God. Offer thanks to the Lord that He has conferred upon you the favour of rearing one of His creatures and that He has afforded you the opportunity of leaving behind an heir to represent you in spiritual as well as mundane life.

2. If you are childless, pray to God for favour of granting you pious offspring in the same manner as the venerable Prophet of God Ḥaḍrat Zakaria (peace be upon him) had prayed to God for the grant of pious offspring.

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً اِنَّكَ سَمِيعُ الدُّعَاءِ .

«آل عمران ۳۸»

Rabbi hablī min ladunka dhurriyyatan tayyibatan innaka samī'-ud-du'a. *(3 : 38)*

Lord! Bestow upon me by Thy bounty goodly offspring. Lo ! Thou art the Hearer of prayer".

3. Do not feel downcast on the birth of a child. Strictly guard against feeling remorse or considering the birth of a child as a burden on account of financial hardship, ill-health or for any other reason.

4. Do not procure an abortion. Abortion or killing a child after birth are both acts of heinous barbarity, gruesome cruelty and extreme cowardice and entail ruination in this world and hereinafter God affirms :

قَدْ خَسِرَ الَّذِينَ قَتَلُوا اَولَادَهُم سَفَهًا بِغَيرِ عِلمٍ ۔

Qad khasi-ralladhīna qatalū aulādahum safahan bighair-i-'ilm. *(6 : 140)*

"Those who kill their children out of their foolishness are the greatest losers".

In an impressive condemnation of human short-sightedness, God has clearly forbidden the genocide of children :

وَلَا تَقتُلُوا اَولَادَكُم خَشيَةَ اِملَاقٍ ۔ نَحنُ نَرزُقُهُم وَ

اِيَّاكُم اِنَّ قَتلَهُم كَانَ خِطأً كَبِيرًا ۔ «بنی اسرائیل-۳۱»

Walātaqtulū aulādakum khashyata imlāq nahnu narzuquhum wa iyyākum innā qatlahum kāna khita'n kabīra. *(17 : 31)*

"Slay not your children fearing poverty. We shall provide for them and for you. Lo ! the slaying of them is great sin".

"On one occasion a companion (God be pleased with him) enquired from the Holy Prophet (peace and blessings of Allah be upon him), "O Prophet of God (peace and blessings of Allah be upon you) ! Which is the greatest sin"? The Holy Prophet (peace and blessings of Allah be upon him) observed : "Polytheism". The companion (God be pleased with him) again asked : "And what next" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Disobedience to parents". The companion (God be pleased with him) enquired the

third time : "And which sin is the greatest next to it?" In answer to this, the Holy Prophet of God (peace and blessings of Allah be upon him) observed : "To kill your children fearing that they will share your sustenance."

5. At the time of delivery, recite Āyat-ul-Kursi and the following two verses of Surah Al-Ā'raf near the pregnant woman. Recite also Surah 'Al-Falaq' and Surah 'An-Nas' repeatedly and after each recitation blow your breath over the woman awaiting delivery :

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ مَنْ ذَا الَّذِىْ يَشْفَعُ

عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا

يُحِيْطُوْنَ بِشَىْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ

وَالْاَرْضَ وَلَا يَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِىُّ الْعَظِيْمُ .

«البقره ۲۵۵»

Allahu lā-ilaha illahu-wal-hayyul qayyum lā ta'khudhuhū sinatun wa lānaum lahu ma fissamāwāti wa mā fil ard man dhalladhī yashfa'u indahu illa bi-idhnihī y'alamu mā baina aidīhim wa ma khalfahum wa la yuhītuna bi-shai-im-min 'ilmihī illa bimā shā'a wasi'a kursiyyu-hus-samāwati wal arda wa lā yaūduhū hifzuhumā wa huwal-'aliyyul 'azīm. *(2 : 255)*

Allah ! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him, unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is that intercedeth with Him save by His leave ? He knoweth that which is in front

of them and that which is behind them while they encompass nothing of His knowledge save that what He wills. His throne includeth the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Tremendous".

The two verses of Surah A'raf are as under :

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوىٰ عَلَى الْعَرْشِ ، يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ . أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِينَ . اُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً . إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ .

«الا عراف ٥٤ ، ٥٥»

Inna rabbaku-mulla-hulladhī khalaqas-samāwati wal-arda fī sittati-ayyāmin thummastawā 'alal 'arshi yughshillail-annahāra yatlubuhū hathīthan wash-shamsa walqamara wannu-juma musakharatin bi-amrih. Ala lahulkhalqu wal-amru. Tabarakallahu rabbul 'alamīn. Ud'au rabbakum tadarru'an wa khufyah innahū lā yahibbul mu'tadīn. *(7 : 54-55).*

"Lo ! your Lord is Allah Who created the heavens and the earth in six days, and then sat upon the throne of his Kingdom. Who makes]the night cover the day which is in haste to follow it and has made the sun and the moon and the stars subservient by His Command. His verily is all creation and commandment. Blessed be Allah the Lord of the worlds ! (O mankind) Call upon your Lord humbly and in secret. Lo ! He loveth not aggressors".

6. After birth, bathe the infant and say *adhan* in its right and *qamat* in its left ear. On the birth of Hadrat Husain (God be pleased with him), the Holy Prophet (peace and blessings of Allah be upon him) had said *adhan* and *Iqamat* in his ears". (*Tabrani*)

   The Holy Prophet (peace and blessings of Allah be upon him) is also reported to have affirmed : "Whenever someone begets a child and says *Adhan* in its right and *Iqamat* in its left ear, the child is immunised against the affliction of *Umm-ul-Sibiyan*[1] by this act". (*Abu Ya'la*)

   There is great wisdom in conveying the names of God and His Messenger (peace and blessings of Allah be upon him) to the ears of a new-born infant.

   "In his work entitled '*Tuhfa-tul-Wadud*', 'Allama Ibn Qayyim observes : The significance of this act is that the proclamation of the Greatness and Glory of God should be the first to reach the ears of a human being". And the affirmation of belief which he will render in full consciousness later in order to enter the fold of Islam should be conveyed to him in the very first day of his life as a man is prompted to recite *Kalimah Tauhid* (Affirmation of belief in One God) at the time of his death. Another advantage of saying the *Adhan* and *Iqamat* in the ears of the child is that the devil, who lies in ambush planning to entrap the human being in trials, flees on hearing the sound of *Adhan* and before the devil can draw the soul of the child towards himself, the child is called towards Islam and worship of God".

7. After the *Adhan* and *Iqamat* get a date chewed by some pious man or woman and paste its pulp on the palate of the infant and ask that man or woman to offer a prayer invoking grace and blessings of God upon the child. Hadrat Asma (God be pleased with her) reports : "When 'Abdullah ibn Zubair (God be pleased with him) was born I

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1. *"Umm-ul-Sibiyan"* refers to Epilepsy which develops in children due to polluted air. The children faint under the effect of this ailment.

put him in the lap of the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) asked for a date, chewed it and applied his sacred saliva inside the mouth and pasted the chewed pulp of date on the palate of 'Abdullah ibn Zubair (God be pleased with him). Afterwards, the Holy Prophet (peace and blessings of Allah be upon him) offered a prayer invoking grace and blessings of God upon the child".

Ḥaḍrat 'Ā'isha (God be pleased with her) states: "Infants were brought to the presence of the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) used to *Tehnik*[1] and pray for the favour and blessings of God upon them". (*Muslim*)

When Ḥaḍrat Imam Ahmad ibn Hanbal (may God be merciful to him) was blessed with a child, he asked for Meccan date which was available in the home and requested a pious lady Umm 'Ali (may God show her mercy) to perform the *Tehnik*.

8. Give your child a fine name, preferably a name resembling that of the Prophets (peace be upon them) or put a prefix 'Abd with some attribute of God, just as 'Abd-Allah or 'Abd-Rahman, to make up a name for your child.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed: "On the Day of Judgement, you shall be called by your names. So prescribe fine names for yourselves". (*Abu Dawud*)

Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Among all your names 'Abdullah and, 'Abdul Rahman are the most favourite of God". In addition, the Prophet (peace and blessings of Allah be upon him) affirmed · "Prescribe those names

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1. '*Tehnik*' means to chew the date into a soft pulp and apply this pulp on the palate of the infant.

which resemble the names of the Prophets (peace be upon them)".

It is recorded in *Bukhari* that the Holy Prophet (peace and blessings of Allah be upon him) also observed : "Name your children after my name, but do not give them my '*Kuniyyat*".

9. If you have prescribed a wrong name due to ignorance, change it and prescribe some good name. The Holy Prophet (peace and blessings of Allah be upon him) used to alter wrong names. The name of one of Ḥadrat 'Umar's (God be pleased with him) daughter was 'Asiya. The Holy Prophet (peace and blessings of Allah be upon him) changed it and named her Jamila (God be pleased with her). (*Muslim*)

The original name of Ḥadrat Zainab (God be pleased with her) the daughter of Abu Salama (God be pleased with him) was 'Barrah', which means 'the pious one'. On hearing this name, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Do you make a self-proclamation of piety?" The people submitted, "What other name shall we prescribe then?" The Prophet (peace and blessings of Allah be upon him) observed : "Name her Zainab". (*Abu Dawud*)

10. Perform the '*Aqiqa* ceremony on the seventh day of the birth of a child. Sacrifice two lambs for a boy and one if the baby is a girl. However, it is not obligatory to slaughter two lambs for a boy. You may sacrifice one animal also. Get the hair of the head of the baby shaved off and give away in charity gold or silver equal in weight to these hair. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"Prescribe a name for the child on the seventh day after birth and perform '*Aqiqa*[1] ceremony after getting the baby's head shaved off". - (*Tirmidhi*)

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1. See the prayer to be offered at the time of 'Aqiqa on p. 452.

11. Get the male child circumcised on the seventh day after birth. However, if for some reason the operation is put off, it is obligatory to get the circumcision performed befor the male child reaches the age of seven. Circumcision is part of Islamic faith.

12. When the child learns to speak, teach him first of all to recite : لا اله الا الله, *La ilaha illallahu.* (There is no god but Allah). The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"When your offspring starts speaking, teach him to recite':— لا اله الا الله' *La ilaha illallahu.* (There is no god but Allah) and never fear about his end. When the milk teeth are uprooted, order your child to observe prayers".

The Tradition also records that whenever a child in the household of the Holy Prophet (peace and blessings of Allah be upon him) began to speak, the Prophet (peace and blessings of Allah be upon him) used to teach him the second verse of Surah al-Furqan in which the concept of the belief in One God has been beautifully expressed in a concise form.

اَلَّذِی لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ لَمْ يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَ خَلَقَ كُلَّ شَیْءٍ فَقَدَّرَهٗ تَقْدِيْرًا .

Alladhi lahu mulkussamāwāti walardi wa lam yattakhidh waladan wa lam yakun lahu sharīkun fil mulki wa khalaqa kulla shaiin faqaddarahu taqdīrā.

"He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a role".

13. Feed the child on your breast-milk. The mother owes this obligation to the child. The Holy Qur'an has made repeated references to this favour of the mother to her child and has enjoined the pious to treat their mothers with extraordinary devotion in return for their favour. It is the duty of the mother to inculcate in the soul of the child belief in One God, devotion to the Prophet (peace and blessings of Allah be upon him) and love of religion along with the drops of her milk which she feeds to the child. She should make sure that the heart and soul of her child completely assimilates the spirit of religion. Do not ease your burden by transferring the duty of rearing the child to a nurse. Perform this pleasant obligation of religion yourself and enjoy spiritual satisfaction and ecstasy.

14. Avoid frightening the children. The fright instilled in the mind of the child in the early years overshadows his mind and intellect for the remainder of his life and these children usually prove incapable of achieving extraordinary success in life.

15. Make it a point not to shout at, reproach or rebuke children on every trifling matter. Make an affectionate endeavour to train the children to form good habits with devotion and good sense instead of expressing annoyance or contempt on the faults of children. However, act in such a way that children must remain in fear that you will not tolerate any of their actions which do not conform to the dictates of religion.

16. Always treat your children with affection, love and tenderness. Keep them happy by providing for their needs and requirements according to your means. Promote sentiments of loyalty and devotion in your children.

Once Ḥaḍrat Mu'awiya (God be pleased with him) asked Ahnaf ibn Qais (God be pleased with him), "Say, in what manner the offspring should be treated?"

Ahnaf ibn Qais (God be pleased with him) answered : "Amir-ul-Mo'minin, the offspring are the fruit of our

hearts, a support for our backs ; we are like the sky providing a protective shade over them ; we are like a soft and harmless ground on which they recline. It is they who give us the incentive to perform great deeds. Hence if they demand anything from you, fulfil their demand with a generous heart. If they are stricken with sorrow, alleviate their grief. Consequently they will love you and appreciate your paternal concern. Do not be an intolerable burden on them to the extent that they should in annoyance wish that you were better dead than alive and hate to come near you".

Hadrat Mu'awiya (God be pleased with him) was deeply moved on hearing this wise speech of *Ahnaf* ibn Qais (God be pleased with him) and remarked : "Ahnaf (God be pleased with you) I swear in the name of God that when you came and sat beside me I was burning with rage against Yazid".

Later, when Hadrat Ahnaf (God be pleased with him) departed Hadrat Mu'awiya's (God be pleased with him) anger had cooled down and he felt reconciled to Yazid. He at once sent two hundred dirhams and two hundred dresses as a token of love to Yazid. On receiving these presents, Yazid divided them into two equal portions and despatched one hundred dirhams and a hundred dresses as a gift to Hadrat Ahnaf ibn Qais (God be pleased with him).

7. Pat the heads of children with affection; take them up and seat them in your laps, fondle them and treat them in good humour. Do not rule over them as an irate tyrant. Such an attitude stunts the growth of affectionate sentiments towards parents in the hearts of children, destroys their self-confidence and adversely affects the development of their inborn faculties.

On one occasion Aqra' ibn Habis (God be pleased with him) came to the presence of the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) was at that time

engaged in fondling Hadrat Hassan (God be pleased with him). Aqra' (God be pleased with him) felt rather surprised and submitted, "O Holy Prophet (peace and blessings of Allah be upon you) do you also fondle children. I have ten children and have never shown fondness to even one of them"——The Holy Prophet (peace and blessings of Allah be upon him) raised his eyes and taking a look at Aqra' observed : "If God has deprived your heart of kindness and affection, what can I do!"

Hadrat 'Āmir (God be pleased with him) held a high post in the government during the reign of Hadrat Umar (God be pleased with him). He once paid a call at the house of Hadrat 'Umar (God be pleased with him) and was astounded to see that a few children had mounted the chest of the Caliph and were engaged in play. The Caliph realized the feelings of annoyance writ large on the face of 'Amir (God be pleased with him) and enquired, "What manner of treatment do you show to your children ?" 'Amir (God be pleased with him) now got the opportunity to express his viewpoint on the matter. He said : "Amir-ul-Mo'minin, as soon as I enter my house the people of my household are struck with terror and stand dumb with fear". On hearing this, Hadrat 'Umar (God be pleased with him) said in a deep tone of sorrow :

" 'Amir (God be pleased with you), you are a follower of the Holy Prophet (peace and blessings of Allah be upon him) and yet are ignorant of the important injunction that a Muslim should behave towards his family members with extreme love and deep tenderness."

18. Concentrate all your efforts to train and educate your children in piety and honesty and consider the greatest sacrifice too little to achieve this purpose. This is an obligation laid upon you by religion ; it is a favour you owe to your children ; and it is the greatest good that you can do to yourself. The Holy Qur'an affirms :

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا .

Yā-ayyuhalladhīna āmanu qū anfusakum ua ahlīkum nārā.

"O Believers, protect yourself and the people of your household from the fire of Hell".

The only means of obtaining salvation from Hell-Fire is that man should be aware of all the requisite knowledge about religion and his life should pass in loyalty and devotion to the commands of God and His Messenger (peace and blessings of Allah be upon him).

The Holy Prophet (peace and blessings of Allah be upon him) has observed : "The best gift that a father can bestow upon his son is to arrange good education and training for him." (*Mishkat*)

In addition to this, the Apostle of God (peace and blessings of Allah be upon him) affirmed : "The actions of man cease with his death. But there are three deeds whose reward and blessing continue to reach him even after death : One that he should make a *Sadaqa Jariah* (Recurring Charity). Secondly, he should leave behind a legacy of knowledge from which people may continue to derive benefit ; thirdly, pious offspring who continuously invoke mercy of God upon him." (*Muslim*)

In fact the pious offspring are the only means of keeping alive your cultural traditions, religious doctrines and the concept of faith in One God, after you have expired. The believer prays for pious offspring so that the younger generation may keep the message of the old generation ever green and alive.

When the children attain the age of seven years, teach them 'Namaz' and urge them to observe prayers. Take them to the mosque with you to arouse their interest. If the children neglect to observe prayers when they have attained

the age of ten, administer suitable punishment to them. By word and action make it absolutely clear to them that you will not tolerate their evasion of saying prayers.

20. When the children attain the age of ten years, give them separate beds to sleep in. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"When your children are seven years old, urge them to observe prayers. When they attain the age of ten and neglect saying prayers, punish them, and after this age provide separate beds for them to sleep in."

21. Always keep your children clean and neat. Take care that they are clean, neat and bathed. Keep their dress pure and clean. However, avoid excessive adornment or ostentation in dressing up children. Keep the dress of a female child simple and clean. Do not spoil the nature of your children by dressing them up in gaudy and flambuoyant clothes.

22. Do not point out the faults of your children in the presence of others and strictly abstain from degrading or hurting the self-respect of your children.

23. Do not express your dismay at reforming your children in their presence. Instead praise them generously even for their ordinary virtues in order to boost up their morale. Make constant endeavours to encourage them, and to foster self-confidence and boldness in them so that they may strive for the highest goals in the field of life.

24. Keep telling the children the stories of the Prophets (peace and blessings of Allah be upon them), tales of the pious people (God be pleased with them) and episodes of the courageous feats of the illustrious companions of the Holy Prophet (peace and blessings of Allah be upon him). This must be considered an essential means of training, civilizing, character-building and arousing love for religion among the young and despite countless other preoccupations you must find some time to talk on these

subjects with your children. Recite to them the Holy Qur'an in a sweet rhythmical voice frequently and on occasions relate to them the stirring stories and traditions of the life and work of the Holy Prophet (peace and blessings of Allah be upon him). In this manner, you should try to inculcate in the hearts of the young warm sentiments of true love and devotion to the Holy Prophet (peace and blessings of Allah be upon him).

25. Let the children distribute food or money to the poor with their own hands sometimes so that the virtues of liberality, generosity and charity to the poor may develop in their hearts. On occasions, let brothers and sisters distribute shares of food or other eatables among themselves without your aid. This will create in them an awareness of the rights of others and accustom them to fair-dealing.

26. Do not comply with each legitimate or non-genuine desire of the children. By means of patience and commonsense teach them to give up this habit. Be strict with them at times and do not turn them into obstinate and self-willed youngsters by showering excessive love upon them.

27. Avoid thundering and shouting at the highest pitch of your voice and urge the children to speak softly in a moderate tone and abstain from shouting or railing at each other.

28. Inculcate the habit of self-help in children. They should not look to the servants to do every little job for them. This habit makes the children lazy and crippled in some ways. Foster the habits of sturdiness, hard work and strenuous application among the children.

29. In the event of an altercation taking place among children, do not lend undue support to your own child. You must realise that the sentiments which you cherish in your heart for your child are exactly the same which other people have for their children. Keep in view the faults of your own child and in all untoward circumstances try to pinpoint the error and fault of your own child and then

make an earnest endeavour to eliminate these childish shortcomings in a wise manner by exercising constant vigilance.

30. Show equal treatment to all your children and avoid going to extremes in the matter of behaving towards children. If you are naturally drawn towards a particular child then, of course, it can't be helped. Yet in behaviour and dispensation of requirements you must show equal treatment and evenhanded justice. Do not show distinctive favour to a child to the dismay of other children. This will foster inferiority complex, hatred and frustration and all this will finally erupt into rebellious conduct. These evil sentiments greatly retard the development of natural faculties of a child and leave an adverse effect on the moral and spiritual growth of the child's personality.

On one occasion Ḥaḍrat Bashir (God be pleased with him) took his son Ḥaḍrat Noaman (God be pleased with him) to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted : "O Prophet of God (peace and blessings of Allah be upon you)! I possessed one slave and I have transferred that slave to the ownership of this son of mine". The Holy Prophet (peace and blessings of Allah be upon him) enquired : "Have you given a slave to each of your sons ?" Ḥaḍrat Bashir (God be pleased with him) submitted : "No". Therenpon the Holy Prophet (peace and blessings of Allah be upon him) commanded him : "Take the slave back from him. Fear God and show equal treatment to all of your children". Ḥaḍrat Bashir (God be pleased with him) returned home and revoked the transfer of ownership of the slave to No'man. According to another traditon, the Holy Prophet (peace and blessings of Allah be upon him) had observed on that occasion : "Do not make me a witness of sin. I shall not be a witness to injustice". In yet another tradition it is reported that the Holy Prophet (peace and blessings of Allah be upon him) observed to

Hadrat Bashir (God be pleased with him): "Do you wish that all your sons should behave equally well towards you?" Hadrat Bashir (God be pleased with him) submitted: "O Prophet of God (peace and blessings of Allah be upon you): Yes, why not!" The Holy Prophet (peace and blessings of Allah be upon him) observed: "Do not act in this manner then". (*Bukhari, Muslim*)

31. Always present a good practical model before the children. Your own life style serves as a mute and permanent precept for your children. Children constantly learn and adopt lessons from your own conduct in life. Do not tell a lie even as a matter of fun before the children.

    Hadrat 'Abdullah b. 'Amir (God be pleased with him) relates an episode from his own life as follows: "One day when the Holy Prophet (peace and blessings of Allah be upon him) was present in our house, my mother called for me and said: "Come here, I have something for you". The Holy Prophet (peace and blessings of Allah be upon him) was watching. He (peace and blessings of Allah be upon him) observed to my mother, "What is it that you want to give to the child?" My mother submitted: "I wish to give him a date". The Holy Prophet (peace and blessings of Allah be upon him) observed: "If you had called the boy on the pretext of giving him something and in fact did not give him anything on his arrival, surely this sin of falsehood would have been added to the scroll of your deeds". (*Abu Dawud*)

32. Celebrate the birth of a female child with as much rejoicing as you observe on the birth of a male child. Boy or girl, both are a gift from God and only He knows better whether a boy or a girl is propitious for you. It does not behove a faithful of God to demure or feel crest-fallen on the birth of a girl. Such behaviour is the height of ingratitude and an insolence towards the Omniscient and Merciful God.

    The Tradition records: "When a girl is born to someone God sends angels to his home who pronounce: "O

inmates of this house ! peace be on you". The angels take the baby girl under their wings and passing their hands on her head in a gesture of affection observe : "This is a weak creature born out of a weak creature. Whosoever protects and rears this infant girl, God shall sustain him till doomsday". (*Tabrani*)

33. Train and bring up your girls with a sense of great pleasure, spiritual satisfaction and in the spirit of religion. In return for this pious service anticipate from God that He will admit you to the uppermost level of Paradise". The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "The man who patronises three daughters or three sisters, educates them and teaches them good manners and behaves kindly towards them till they become independent of his care by the will of God, is entitled by God to enter Paradise." Thereupon a person submitted : "If there be only two daughters or two sisters ?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "The same reward will be given for similar conduct towards two daughters or two sisters". Ḥadrat Ibn 'Abbas (God be pleased with him) observes : "Had the people enquired about the reward for rearing one girl in this manner, the Holy Prophet (peace and blessings of Allah be upon him) would have given the same glad tidings". (*Mishkat*)

Ḥadrat 'Āishah (God be pleased with her) narrates, "One day a woman accompanied by two small girls came to visit me and begged me to give her something. I had only one date which I handed over to her. The woman divided the date into two halves and gave one half to each girl, leaving nothing to eat for herself. Afterwards she stood up and went out. The same moment the Holy Prophet (peace and blessings of Allah be upon him) entered the house. I related the whole matter to him (peace and blessings of Allah be upon him). On hearing the case, the Holy Prophet (peace and blessings of Allah be upon him

observed : "Any man who is put to trial on account of daughters being born to him and he comes out of the trial successful by virtue of showing good treatment to his daughters, these girls will serve him as a shield against the fire of Hell on the Day of Judgement". (*Mishkat*)

34. Do not look down up the female child, nor show preference to the boy over the girl in any matter. Treat both with equal love and behave towards both in an equal manner. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "Anyone who is blessed with the birth of a girl and does not bury her alive in the manner of the pagan days and does not look down upon her; neither shows preference to the boy over the girl nor considers the boy in any way superior to the girl, such a man will surely be admitted into Paradise by God". (*Abu Dawud*)

35. Give the prescribed share to the girl out of your property willingly and careful attention. This share is ordained by God and no one has the authority to increase or decrease the amount of this share. It does not behove a pious believer to make excuses in the matter of paying the share of the girl or to feel content by giving away some fraction of it according to his own personal views. Such an action is a breach of covenant with God as well as tantamount to offering an insult to the religion. (God forbid !)

36. Along with these practical measures, say prayers from the depths of your soul and with sincere devotion of heart for your offspring. We may trust the Munificent and Kind God that He will not let earnest prayers offered by the parents out of the depth of their soul go unanswered.

Etiquettes of Friendship

1. Love your friends and become the object of love of your friends. The man who is held in deep affection by his friends and who cherishes feelings of love for his friends is the most fortunate person. The person who avoids the company of other people and whom the people regard with feelings of disgust is the most deprived man. The man who has no wealth is not poor. In point of fact great poverty consists in being friendless. A friend makes life beautiful, acts as a supporter in the journey of life and is a gift of God. Make friends and become friends of others. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

   "The believer is an embodiment of love and affection. And the man who neither loves others nor is loved by others has no good or virtue in him."

   (*Mishkat, Bab al-Shafqat*)

   The Holy Qur'an has affirmed :

   وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ . «توبه ۷۱»

   Walmo'minūna walmo'minati ba'duhum auliyāu ba'd.

   (9 : 71)

   "The believing men and believing women are protecting friends of one another."

   The Holy Prophet (peace and blessings of Allah be upon him) used to cherish deep feelings of affection for all his illustrious companions (God be pleased with them) so

each one of them entertained the happy thought that the Holy Prophet (peace and blessings of Allah be upon him) loved him more than any one else.

Hadrat 'Amr b. al-'As (God be pleased with him) reports : "The Holy Prophet (peace and blessings of Allah be upon him) used to converse with me with such deep attention and sincerity and lavished such great care on me that I came to believe myself to be the best person among my people. And one day I submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "O Prophet of God (peace and blessings of Allah be upon you) : Who is better—Me or Abu Bakr ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Abu Bakr is the better one." I submitted again : "Who is better—Me or 'Umar (God be pleased with him) ?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Umar is better." I submitted once more : "O Prophet of God (peace and blessings of Allah be upon you : Who is better—Me or 'Uthman (God be pleased with him) ?" The Prophet of God (peace and blessings of Allah be upon him) observed : "Uthman is better than you". I then requested the Holy Prophet (peace and blessings of Allah be upon him) to explain the real matter in detail whereupon the Holy Prophet (peace and blessings of Allah be upon him) told me the plain truth. I felt greatly ashamed of myself and wondered what impelled me to ask such questions !

2. Maintain amicable social relations with your friends and try to develop sincere links and continue to cement friendships. Avoid adopting an attitude of annoyance with your friends or keeping aloof from them. When a man lives in the society of other men and has to participate in social matters, it is inevitable that he should suffer different kinds of shocks. Sometimes his sentiments are hurt ; at other times his reputation is tarnished ; one time his peace is disturbed, other times his usual activities are interfered with. Sometimes things are done against his temper and desires ; at other times his patience and endurance are

severely tried and at times he has to suffer great financial loss. In other words, he has to face all kinds of trials and tribulations. But when a man suffers these hardships, his heart is strengthened and he gains in wisdom and experience. Good morals develop in his personality and passing through a natural process of training and purification he makes rapid spiritual and moral progress. He thus acquires the sublime virtues of patience, forbearance, selflessness, affection, sympathy, humanity, respect, loyalty, devotion and co-operation, sincerity and love, generosity and gallantry, kindness and favour to the highest degree and he becomes an instrument of goodness and blessing for the human society. Every man holds him in esteem and values his friendship ; each man considers him a source of blessing in his favour. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"The Muslim who participates in social matters with other men and shows forbearance if he suffers any pain from them is a far better person than the one who isolates himself from the people and is dismayed at the hardships caused by others." (*Tirmidhi*)

3. Form friendships with the pure and righteous people. In the choice of friends do keep in mind the thought as to how far the people with whom you are forging bonds of amity and friendship can prove useful to you from the viewpoint of religion and morality. There is a famous maxim which says : If you wish to ascertain the moral state of a man, look at the moral condition of his friends". And the Holy Prophet (peace and blessings of Allah be upon him) has observed : "A man follows the beliefs of his friend. Hence each man should deeply consider the question as to what kind of a man is the person with whom he is striking a friendship". (*Musnad Ahmad, Mishkat*)

The observation that a man will follow the beliefs of his friend implies that when a man keeps the company of his friend he will be affected by the sentiments, thoughts, taste and the mental outlook of his friend. He will inevi-

tably begin to judge things according to the standard of likes and dislikes adopted by his friend. Hence a man should exercise utmost care in choosing a friend and should establish bonds of affection and friendship with a person whose taste, temperament, and activities conform to the tenets of faith and religion. The Holy Prophet (peace and blessings of Allah be upon him) has enjoined : "Develop a relationship of love and friendship with a believer only and eat and drink in his company only". Furthermore the Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"Keep company with the believer and only the righteous should eat from the *Dastar Khwan*[1] of a believer."

Eating together naturally stimulates sentiments of warm affection and love between friends and these links should only be developed with the believers who are God-fearing and righteous people always keep away from those who have forgotten God and are irresponsible and indifferent in carrying out the commands of religion and are immersed in immorality. The Holy Prophet (peace and blessings of Allah be upon him) has described the nature of relationship with a good and bad friend in a sublime allegory :

"The example of a good or a bad friend is like that of a dealer of musk-perfume and an ironsmith who stokes the furnace. In the company of the perfumer you will certainly derive some benefit i.e. you will buy musk perfume or at least its sweet odour will afford pleasure to you. On the other hand, the furnace of the ironsmith will burn your house or set your clothes ablaze or the foul fumes emitted by the furnace will give you a headache."

(*Bukhari*, *Muslim*)

The Tradition is recorded by Abu Dawud in the following words :

"The example of a pious friend is like that of a musk-perfumery shop-keeper. If nothing, at least the benefit of

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1. Cloth spread on the ground on which food is laid for the diners.

sweet smell can be derived from this friend. The example of an evil friend is like that of a furnace. Even if your clothes are not set ablaze, your dress will certainly be blackened by the fumes of the furnace".

4. Love your friends for the sake of God. The favourites of Allah are those who join together on the basis of God's religion and struggle shoulder to shoulder with perfect unity of mind and soul to discharge their obligation of establishing the religion of God and stand like a solid wall in defence of their creed.

The Holy Qur'an affirms :

انّ الله يحبّ الّذين يقاتلون فى سبيله صفّا كانّهم بنيان مرصوص . (الصف ٤)

Innallaha yuhibulladhīna yuqātilūna fī sabīlihi saffan ka-annahum bunyanum marsūs *(61 : 4)*

"Lo ! Allah loveth those who battle for His cause in ranks as if they were a solid structure".

And the Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"God will ordain on the Day of Judgement : Where are those people who used to love their fellows for my sake only. I shall place them under My own shadow".

(*Muslim*)

The enviable state of dignity in which these people will find themselves on the Day of Judgement has been described by the Holy Prophet (peace and blessings of Allah be upon him) in these words :

"There are some loyal servants of God who, though they are not Prophets or martyrs, yet they shall be elevated to such high status by God on the Day of Judgement that the Prophets and martyrs will envy their good fortune". The illustrious companions (God be

pleased with them) submitted: "O Prophet of God (peace and blessings of Allah be upon you)! Who will be these fortunate persons?" The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "These will be the people who loved each other on the basis of the religion of God——they were not related to one another by blood, nor had any commercial connection with each other. I swear by God, the faces of these people will be glowing with radiance nay they will be the emblems of pure light. When all the people shall be trembling with fear, they shall be free from fear. When all the people will be grief-stricken, they shall know no sorrow". Afterwards the Holy Prophet (peace and blessings of Allah be upon him) recited this verse of the Holy Qur'an:

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ .

﴿يونس ٦٢﴾

Alā inna auliyā allahi lā khaufun 'alaihim wa lā hum yahzanūn. (*10 : 62*)

"Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve".

Hadrat Abud-Darda (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) observed: "Some people shall be raised from their graves on the Day of Judgement in a state that their faces will be glowing with radiant light. They shall be seated on pulpits made of pearls. Other people shall envy their elevated state. These dignified people, however, will neither include Prophets nor martyrs". The companions submitted: "O Prophet of God (peace and blessings of Allah be upon you)! Who are these people? Tell us their distinguishing qualities". The Holy Prophet (peace and blessings of Allah be upon him) observed: "These are the people who love each other for the sake of God only". (*Tabrani*)

5. Consider the love of pious people as a source of salvation in the eternal life and a means of winning the favour of God. Pray to God to bless you with the love of righteous people and beseech His favour to admit you to the ranks of the pious. Ḥaḍrat 'Abdullah ibn Mas'ud (God be pleased with him) narrates: "A person came to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted: "O Prophet of God (peace and blessings of Allah be upon you), a person loves a pious man for his piety, yet himself does not emulate the good deeds of this pious man, how shall he be treated in the next world?" The Prophet of God (peace and blessings of Allah be upon him) affirmed: "It does not matter at all. Man shall find himself in the company of that person whom he loves." *(Bukhari)*

One night the Holy Prophet (peace and blessings of Allah be upon him) was blessed with the vision of God. God said to the Holy Prophet (peace and blessings of Allah be upon him): "Ask what thou wilt?" Thereupon the Holy Prophet (peace and blessings of Allah be upon him) said this prayer:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَیْرَاتِ وَ تَرْكَ الْمُنْكَرَاتِ وَحُبَّ
الْمَسَاكِیْنِ وَ اَنْ تَغْفِرَلِیْ وَ تَرْحَمَنِیْ وَ اِذَا اَرَدْتَّ فِتْنَةً
فِیْ قَوْمٍ فَتَوَفَّنِیْ غَیْرَ مَفْتُوْنٍ وَ اَسْئَلُكَ حُبَّكَ وَ حُبَّ مَنْ
یُّحِبُّكَ وَ حُبَّ عَمَلٍ یُّقَرِّبُنِیْ اِلٰی حُبِّكَ . «مسند احمد»

Allahumma innī as'aluka fi'lal khairāti wa tark-al-munkarāti wa hubb-al-masākīni wa an taghfira lī wa tarhamnī wa idhā aradta fitnatan fī quamin fatawaffānī ghaira maftūnin wa as'aluka hubbaka wa hubba man

yuhibbuka wa hubba 'amalin yuqarribunī ilā hubbika.
(*Musnad Ahmad*)

"God! I beseech Thy favour to perform good deeds and avoid evil deeds and I seek the love of the poor and I implore Thee to grant me forgiveness and show me Thy Mercy. When you wish to send a calamity over a people, lift me in a state in which I may enjoy Your protection from the calamity. I implore Thy love and I beseech Thee to grant me love of that person who loves Thee and grant me the favour to perform deeds which may serve as means of obtaining nearness to You".

Ḥadrat Mu'adh ibn Jabal (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) affirmed: "God ordains that I owe love to those people who develop links of love and friendship among themselves for My sake and assemble at one place to recite My name and meet each other for the love of Me and show good treatment to each other in order to win My favour." (*Ahmad, Tirmidhi*)

The Holy Prophet (peace and blessings of Allah be upon him) giving an inspiring description of the meeting of two friends, observed:

"A man set out to call on his friend who lived in another habitation. God appointed an angel to await him on the way. The angel enquired of him: "Where are you going?" The man made the answer: "I am proceeding to that village to see my brother." The angel further enquired: "Does he owe you a debt of favour which you are now going to receive from him?" The man replied: "No, I am going to meet him only because I love him for the sake of God". The angel thereupon told him: "Listen then! God has sent me to convey to you the glad tiding that God loves you as much as you love your friend for God's sake." (*Muslim*)

6. Make friendships with those who deserve to be your friends from the viewpoint of Islam and then try your

utmost to maintain a loyal and devoted friendly relationship throughout your life. As the choice of pious people as friends is a matter of utmost importance, so equally is the continuous endeavour to maintain and strengthen these bonds of friendship.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "On the Day of Judgement when there will be no shade anywhere except under the heaven of God, only seven types of people will find place under the shade of God's heaven. Of the first type will be two persons who were friends of each other for no other purpose except for the sake of God. The love of God would have forged a common link of friendship between them and they would separate from each other in the same condition. In other words, their friendship would be based on their common love of God and they would endeavour to maintain and cement this bond of friendship throughout their lives. And when one of them would be near the end of his life, their friendship would be intact at that time and they would part in this world as friends.

7. Trust your friends. Behave cheerfully while you are in their company. Avoid being gloomy and making your friends gloomy. Be informal, frank and good natured amidst friends. Do not frown; nor stand on formality. Try to act as an informal companion, a good-natured mate and a cheerful comrade among your friends. Your friends should not feel bored with your presence ; rather they should feel happy and alive in your company and should feel drawn towards you.

Ḥadart 'Abdullah ibn Hārith (God be pleased with him) relates : "I have never seen a person who smiled more often than the Holy Prophet of God (peace and blessings of Allah be upon him). (*Tirmidhī*)

Ḥadrat Jābir b. Samrah (God be pleased with him) narrates : "I was present in over hundred sittings with the Holy Prophet (peace and blessings of Allah be

upon him). In these sittings the illustrious companions (Allah be pleased with them) used to recite verses and related stories and anecdotes dating back to pagan times. The Holy Prophet (peace and blessings of Allah be upon him) used to hear all this in silence and even joined in laughter himself at times". (*Tirmidhi*)

Ḥaḍrat Shuraid (Allah be pleased with him) reports that "on one occasion I was sitting behind the Holy Prophet (peace and blessings of Allah be upon him) on the back of an animal. During the journey I recited a hundred verses of Umaiya ibn as-Salt to the Holy Prophet (peace and blessings of Allah be up on him). After each verse the Holy Prophet (peace and blessings of Allah be upon him) asked me to recite some more verses and I complied".

(*Tirmidhi*)

Similarly, the Holy Prophet (peace and blessings of Allah be upon him), sometimes himself used to relate stories in his company. Ḥaḍrat 'Āisha (Allah be pleased with her) reports : "Once the Holy Prophet (peace and blessings of Allah be upon him) related a story to the members of his household. A lady submitted : "This strange tale resembles the stories of Khurafa.". The Holy Prophet (peace and blessings of Allah be upon him) asked her : "Do you know the real story of Khurafa ?" and then himself narrated the true story of Khurafa in great detail." Similarly, the Holy Prophet (peace and blessings of Allah be upon him) once related a very interesting story of eleven women to Ḥaḍrat 'Āisha (God be pleased with her).

Describing the informal conduct and cheerful temper of the illustrious companions (Allah be pleased with them), Ḥaḍrat Bakr ibn 'Abdullah (Allah be pleased with him) relates :

"The illustrious companions (Allah be pleased with them) used to throw the peelings of melon at each other in playful fun, yet when the time came for attack or

defence the valour of the companions (God be pleased with them) outweighed others in this field also".

(Al-Adab-ul-Mufrad)

Ḥaḍrat Muhammad b. Ziyad (God be merciful to him) reports : I have seen the times of the righteous forebears. Several families of them lived in a single mansion. On many occasions it so happened that a family received a visit from a guest. At that moment food would be cooking in a pot in the quarter of another family. So, the host who had received a guest would go to the quarter of his neighbour and bring over the food without informing the family. The owners of the pot would then go about searching for their pot of food and would ask the people : "Who has taken away my pot ?" The host who had taken the pot would then confess to him. "Brother, I had received a visit from a guest so I took away your pot of food". The owner of the pot of food would thereupon say, "May God bless you by increasing the quantity of this food". Muhammad ibn Ziyad (God be merciful to him) also states that when these people baked bread, the same thing happened.

(Al-Adab-ul-Mufrad)

A saying of Ḥaḍrat 'Ali (God be pleased with him) is as follows :

"Let your heart be free at time. Let your mind conceive pleasant notions, for mind also gets weary even as the body is fatigued".

8. Do not be dull and spiritless. Be of good cheer and keep your spirits high. Beware, however, that your cheerful temper and humour does not exceed proper limits. Along with a cheerful temper, fun and recreation, you should never forget to observe sanctity of religion, prestige and self respect, balance and moderation in your activities.

The illustrious companion of the Holy Prophet (peace and blessings of Allah be upon him), Ḥaḍrat

Abdul Rahman (God be pleased with him) reports that the illustrious companions of the Holy Prophet (peace and blessings of Allah be upon him) neither were devoid of humour nor walked about in a lifeless manner They used to recite verses and narrate tales and legends of pagan times in their sittings. But when in any matter something was demanded of them which did not conform to justice and truth, the pupils of their eyes were inflated with such intense anger as if they were seized with a fit of madness". (*Al-Adab-ul-Mufrad*)

Somebody remarked to the renowned traditionist Ḥadrat Sufyan b. Uyaina (May God show him mercy) that humour is a nuisance. He answered: "No, humour is a Sunnah, but only for that man who knows the suitable occasion on which to practise it and has the ability to indulge in good jokes". (*Sharh Shama'il Tirmidhi*)

9. If you love someone, you must express your love to that person. Its psychological effect on that person will be that he will develop a sense of nearness to you. The exchange of feelings and passions on both sides will augment love and sincerity to an extraordinary extent. Love then will no longer be merely a feeling confined within the heart but will begin to play a potent role in practical life. Thus people will have an opportunity of taking deep interest in the individual lives of each other and coming nearer to each other.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed: "Any person who cherishes in his heart sentiments of love and sincerity for his brother, he should express these sentiments to his brother and tell him clearly that he holds him in love and affection".

(*Abū Dawūd*)

On one occasion, a man passed in front of the Holy Prophet (peace and blessings of Allah be upon him). Some people were at that time in attendance on the Prophet (peace and blessings of Allah be upon him). One

of them submitted ; "O Prophet of God (peace and blessings of Allah be on you) ! I love this man for the sake of God alone". On hearing this the Holy Prophet (peace and blessings of Allah be upon him) enquired from him : "Have you told this to the man"? The man submitted : "No, I have not". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) urged the man : "Go and tell the man that you love him for the sake of God". The man stood up at once and approaching the passerby expressed to him his sentiments. The passerby made the answer : "May the Lord love thee for whose sake you entertain feelings of love for me".

(*Tirmidhi, Abu Dawud*)

In order to cement the bonds of friendship and to bring friends closer to each other for their mutual benefit, it is essential that you should take proper interest in the individual and private matters of your friends and express to them your special feelings of devotion and concern.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"When a man establishes ties of friendship and fraternity with another person he should ascertain from him his name, father's name and particulars about his family as this strengthens the roots of mutual friendship".

(*Tirmidhi*)

10. Adopt a moderate course in expressing your love and in the conduct of mutual relationship. Do not display such unconcern that your love and connexion may appear doubtful, nor permit yourself to go to such extremes of passion that your love and friendship may assume the form of craziness and perchance you may suffer a shock at times (God forbid !) Always observe moderation and keep your feelings at balance. Adopt a moderate attitude which may be enduring and long-lasting. Hadrat Aslam (God be pleased with him) states that Hadrat 'Umar (God be

pleased with him) observed : "Your love should not assume the form of madness, nor should enemity excite you to perpetrate torture on other". I submitted : Sir, how should we do so "? Hadrat 'Umar (God be pleased with him) observed : "In this manner that if you love someone you start hugging him in a childlike fashion and display other forms of childish behaviour. And if you feel angry with someone, you resolve upon the destruction of his life and property and utter ruination". (*Al-Adab-ul-Mufrad*).

Hadrat 'Ubaid Kindi (God be merciful to him) reports : I heard Hadrat 'Ali (God be pleased with him) observing : "Adopt a tender and moderate attitude towards your friend ; he might turn your enemy tomorrow. Likewise, follow a tender and moderate course in your conduct towards the enemy ; he might become your friend sometime later." (*Al-Adab-ul-Mufrad*)

11. Be loyal and devoted to your friends. The best form of devotion to your friend is that you should increasingly try to elevate his morals. You should be more concerned with his salvation in the eternal world than his advancement in the material world. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Religion wholly consists in seeking the welfare of others". The real test of a well-wisher is that one should wish for his friend the same thing that one wishes for his own self, for a man can never be his own ill-wisher.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"I swear by Him Who hath power over my life, no man can be truly pious unless he wishes for his brother the same thing that he wishes for himself".

Laying down six obligations which each Muslim owes to the other, the Holy Prophet (peace and blessings of Allah be upon him) observed : "And the believer should act as a well-wisher of his brother both in his presence and absence". Furthermore, the Holy Prophet (peace and

blessings of Allah be upon him) affirmed :

"Without doubt God has ordained the ordeal of fire for that man and He has forbidden his entry into Paradise who forfeits the right of a brother Muslim after having sworn to fulfil his obligation". Someone from among the illustrious companions (God be pleased with them) submitted : "What if that obligation relates to a very minor thing "? The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "Yes, even if he owes an ordinary branch of the 'Pelu' tree to another Muslim".

12. Share the grief and sorrow of your friends. Likewise, participate actively in their joyous occasions. The purpose of your sharing their grief should be to alleviate their suffering and the aim of your participation in their festivities ought to be to enhance their joy. Every friend rightly expects from his sincere associates that they will stand by him in times of trial and will never desert him in the hour of need. Similarly, he anticipates that his friends will add to his felicity by increasing the grace of his festive parties with their presence and active participation.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"The Muslim fraternity is like a mansion. Even as each brick supports and cements the other brick, so does a Muslim act as a supporter and a source of strength for the other Muslim". So saying the Holy Prophet (peace and blessings of Allah be upon him) interlocked the fingers of his both hands and thus explained the mutual link and close connexion that ought to subsist among the Muslim community". (*Bukhārī, Muslim*)

The Holy Prophet (peace and blessings of Allah be upon him) enjoined : "In their sense of mutual love and affection and perception of common distress, you will find Muslims as one body ; if one organ of this body is afflicted,

the whole body is affected by fever and sleeplessness".

(*Bukhārī*, *Muslim*)

13. Meet your friends in a cheerful, amicable, joyous and sincere manner. Greet them warmly and observe proper etiquettes in receiving them. Avoid showing an indifferent, cold and unconcerned behaviour. These evils create a rift in the hearts Say words of praise and thanks and joy and satisfaction during meetings with your friends. Abstain from talk which reveals sorrow, grief and low spirits. Behave in such a manner during meetings with your friends that they should be thrilled with feelings of joy and liveliness. Do not greet them with such a gloomy face that they may feel crestfallen and may oome to regard your fellowship as intolerable nuisance.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"Do not look upon any pious deed as insignificant, may it be greeting your brother with a cheerful heart".

(*Muslim*)

On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Your smile on seeing a brother is also an act of sacrifice on your part".

(*Tirmidhī*)

Tenderness, politeness and civility generate feelings of affection and love in the heart and it is on the basis of these virtues that a good society can be formed.

The Holy Prophet (peace and blessings of Allah be upon him) observes :

"I tell you the distinguishing marks of a person for whom the fire of Hell has been made unlawful and who is a forbidden person for the Hell Fire to consume : He is a man who bears a sweet temper, tender heart and is soft-spoken". (*Tirmidhi*)

The illustrious companions (God be pleased with them) relate that the Holy Prophet (peace and blessings of Allah

be upon him) used to be attentive with his whole posture towards the person with whom he was talking and listened to the talk in rapt attention. Once the Holy Prophet (peace and blessings of Allah be upou him) was sitting in the mosque. A man paid a call and the Holy Prophet (peace and blessings of Allah be upon him) shifted his posture and shrank a little. The man submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! There is ample room here". The Holy Prophet (peace and blessings of Allah be upon him) observed :

"A Muslim owes it to his brother that on seeing him, he should move for him a little." (*Baihaqi*)

Describing the virtues of the believers, the Holy Qur'ān affirms :

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ .

Adhillatin 'alal mo'minīn.

"They are always very gentle to the believers".

The Holy Prophet (peace and blessings of Allah be upon him) has elucidated the same fact in the following words :

"The believers are forbearing and soft-hearted like a camel who is tied with a nose band ; the camel is drawn to whichever direction his nose-band is tugged and if he is made to sit on a stone, he complies". (*Titrmidhi*)

14. Whenever you differ among yourselves on any matter resolve it at once. Always take the initiative to seek forgiveness and to admit your fault.

Ḥaḍrat Abud-Darda (God be pleased with him) reports : "Once there was an exchange of hot words between Ḥaḍrat Abu Bakr and Ḥaḍrat 'Umar (God be pleased with them). Ḥaḍrat Abu Bakr (God be pleased with him) felt it hard and went to the Holy Prophet

(peace and blessings of Allah be upon him) in a very sad and sorry mood and submitted : "O Prophet of God (peace and blessings of Allah be upon you)! A difference arose between 'Umar and myself whereupon I flew into rage and we exchanged some bitter words. Later, I felt greatly ashamed of myself and solicited 'Umar (God be pleased with him) to forgive me. But, O Prophet of God (peace and blessings of Allah be upon you) ! 'Umar was not reconciled and declined to forgive me. I am feeling very much upset and uneasy so have I come to you. The Holy Prophet (peace and blessings of Allah be upon him) observed: 'God will grant you forgiveness and salvation'. Meanwhile Hadrat 'Umar (God be pleased with him) also realised his fault and rushed to Hadrat Abu Bakr's (God be pleased with him) house. He was informed that Abu Bakr (God be pleased with him) has gone to the presence of the Holy Prophet (peace and blessings of Allah be upon him). Whereupon 'Umar (God be pleased with him) also hurried to the psesence of the Holy Prophet (peace and blessings of Allah be upon him). Signs of anger and displeasure appeared on the countenance of the Holy Prophet (p. b. u. h.) on seeing Hadrat Umar (A. b. p. h.) Noting the displeasure against Hadrat Umar, Hadrat Abu Bakr (God be pleased with him) felt deeply perturbed. He fell on his knees and submitted to the Holy Prophet (peace and blessings of Allah be upon him) in great humility "O Prophet of God (peace and blessings of Allah be upon you) ! 'Umar (God be pleased with him) is not at fault. All blame rests on me. I committed the fault It was I who spoke harshly to him". Thereupon the Holy Prophet (peace and blessingsof Allah be upon him) observed : "God sent me as His Prophet among you and when in the early days you refuted me, it was Abu Bakr who affiirmed his faith in me and stood by me at the cost of his life and property. Would you now aggrieve my companion" ?

Do not lose time in making peace. The longer the

delay in resolving quarrels, the deeper grow the roots of contention, and the wider grows the gulf of separation between the hearts. The following precept of Haḍrat 'Isa (peace and blessings of Allah be upon him) contained in the Bible is intensely heartwarming :

"So if you are engaged in offering sacrifice at the altar and you suddenly recall to mind that your brother has some complaint against you, leave your offering at the altar and return at once to your brother to make peace with him. Then go back to the altar and make your offering".

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"The deeds of the people are presented to God on every Monday and Thursday and every believer is granted pardon except the one who nurses a grudge against any of his believing brothers. God ordains : "Leave them so that they may resolve their quarrel".

Who knows whether the next moment will bring death or life ! Who knows whether he will witness the next Monday or Thursday ! Why and on what hope do you delay in purifying your heart and settling the complaints of your friends ? Is any sensible person who believes in the Day of Judgement ready to present himself with an impure, dark and gruesome heart before the Almighty God ?

Beware also that if your friend admits his fault and requests pardon, you should accept his excuse and forgive him from the core of your heart.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed.

"The Muslim who declines to accept the confession of his fault and a request for forgiveness from his brother Muslim is held guilty of a sin as grave as the sin of cruelty and oppression committed by an Octroi man who extorts an illegal cess".

15. Restrain your tongue even if friends talk or behave in a manner which is offensive to your temper or taste. Do not utter harsh or offensive speech in retaliation. Instead let the matter pass with tact and gentle conduct.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

Hadrat Mūsa (peace and blessings of Allah be upon him) submitted to God : My Lord ! Which one is the dearest to you among your creatures" ? God affirmed : "That one who hath the power to take revenge. yet forgives". (*Mishkāt*)

In addition to this, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"The heaviest thing put in the balance of a believer on the Day of Judement will be his politeness. God looks upon that person with intense wrath who utters indecent and foul speech".

Hadrat 'Abdullah ibn Mubarak (God be merciful to him) has defined the virtue of politeness in three ways :

1. A person should meet others with a bright, smiling face.

2. A man should spend his wealth on the destitute and needy persons.

3. A person should not cause harm to any one.

Ḥadrat 'Āisha (God be pleased with her) reports : "The Holy Prophet (peace and blessings of Allah be upon him) observed : "The worst man in the eyes of God on the Day of Judgement will be the one whom the people avoid on account of his indecent and foul speech".

(*Bukhari, Muslim*)

16. Do not shirk your duty to reform your friends and train them in righteousness. Do not let vanity and pride take root in the character of your friends which is the greatest hurdle in their reformation and moral uplift Always try to

persuade your friends to realise their omissions and errors and develop moral courage to confess their faults. They should always be mindful of the fact that failure to realise one's shortcomings and insistence upon one's faultlessness mars one's spiritual development.

As a matter of fact it is very easy to show off false humility, to call oneself as insignificant and to display submissiveness in style and manners, but it is extremely difficult to sustain an injury to your feelings, to listen to and admit your shortcomings with a cool mind and to tolerate the criticism directed by your friends against your personal faults. Yet true friends are those who keep an enlightened eye on the conduct of their friends and are always alert and alive to the task of protecting each other from the evils of vanity and pride by sincere counsel and practical example.

The Holy Prophet (peace and blessings of Allah be upon him) affirms :

Three things are fatal :

1. The passion which is allowed to prevail upon ones good sense.
2. The greed and lust which is allowed to become the guiding principle of one's life.
3. And vanity——the most dangerous of the three ills". (*Baihaqi, Mishkat*)

Criticism and accountability are lancets which purge the moral existence of man from all undesirable elements They augment moral strength and infuse new life into the individual and the society. To take offence, to get irritated and to consider oneself as above the criticism and accountability of friends is detrimental to one's moral being as well as to evade healthy and constructive criticism of one's friends to check and protect them from moral degradation. Do feel uneasy if you find hideous faults and shortcomings in your friends and take wise measures to

eliminate those blemishes on the characters of your friends. Similarly, give a chance with genuine humility and large-heartedness to your friends that they should expose to you your own foibles and faults. When your friends discharge this unpleasant duty towards you, do not be vainglorious, but welcome their criticism with large-heartedness, cheerfully and with a grateful heart. Express your gratitude to them for their sincerity and kindness. The Holy Prophet (peace and blessings of Allah be upon him) has described this exemplary friendship in a most eloquent allegory.

"Each one of you serves as a mirror to his brother. Hence if you see any fault in your brother, eliminate it".

(*Tirmidhi*)

There are five illuminating points in this allegory which can make your friendship exemplary in genuine terms :

(1) The mirror reflects the spots and stains on your person when you stand before it with the intention of locating these spots and stains. When you stand aside, the mirror ceases to reflect these blemishes. Similarly, you should expose the foibles of your friend only if he willingly presents himself before you for criticism and chastisement with an open-mind. At the same time, make it sure that his mind is receptive to your criticism and that his heart is eager to accept suggestions for the correction of his faults. In the absence of these conditions, you should keep silent and put off the matter wisely for a later occasion. In the absence of your friend especially you should exercise the utmost care not to utter a single word pointing to any shortcoming of your friend, for this would be counted as back-biting and backbiting divides the hearts rather than uniting them.

(2) The mirror reflects very honesty all such spots or stains which are really present on the face ; it neither hides their number nor makes an addition to them. Furthermore, the

mirror reflects only those deformities which are outward and apparent ; it does not expose the hidden blemishes, neither probes inward, nor presents an illusory picture of your demerits. Likewise, you should also present a genuine and true picture of the inadequacies and faults of your friends. Moved by sentiments of undue politeness and flattery you should neither suppress the exposure of a few foibles of your friends nor exaggerate their dimensions or add to their number in the heat of your passionate oratory and declamation. Moreover, point out only those faults of your friends which are exposed in the normal conduct of life. Do not display curiosity or an eagerness to spy into the secrets of others. To expose the secret faults of your friends is no moral service, in fact it is a perilous and immoral act on your part.

The Holy Prophet (peace and blessings of Allah be upon him) once ascended the pulpit and warned the congregation in a very high tone of his holy voice :

"Do not pry into the vices of Muslims. God exposes the hidden vices of a person who seeks to expose the faults of his brother Muslims ; and when God decides to expose the faults of someone, He inevitably reduces the man to disgrace, even if such a man hides himself in the inner recesses of his home". (*Tirmidhī*)

(3) The mirror discharges its duty unaffected by any sort of motives. Any one who faces the mirror, the mirror shows him his true image without any reservations. The mirror nurses no grudge or vendetta against anyone, nor wreaks vengeance on anybody. You should also chastise your friends unaffected by personal motives, feelings of vendetta, grudge, pique, or dishonesty. Your only motive in criticising your friend should be to enable him to reform himself, as a man adorns himself by eliminating spots and stains from his person by locating them through their reflection in the mirror.

(4) No one feels annoyed at seeing his true image in

the mirror, nor commits the blunder of breaking up the mirror in a fit of rage. Instead most people on looking into the mirror begin to adorn themselves by removing the apparent defects on their persons and in fact realizing the valuable services of the mirror in this regard are thankful to it in their hearts. They are fully conscious of the fact that the mirror has proved extremely helpful to them in the task of embellishing their persons. They believe that the mirror has done its natural duty remarkably and they put it way a carefully for use at another time. Similarly when someone presents your true picture before you in his own words, do not retaliate in annoyance. Instead express your gratitude to him for his sincere performance of the obligation of friendship. Feel grateful to him in your heart also, apart from offering him thanks in words and set about reforming yourself at once. Realizing the value and greatness of your friend with an open mind and with a sense of extreme gratitude, request your friend to continue to show you the favour of his valuable suggestions.

(5) The final point is that "every Muslim serves as a mirror unto his brother Muslim". A brother is an emblem of sincerity and love for his brother. A brother is loyal, devoted, sympathetic a well-wisher and a helper in grief to his brother. He feels restless on seeing his brother in trouble and is overjoyed at his happiness. Hence the criticism of a brother and a friend is motivated by feelings of extreme sincerity, devotion, sympathy and love. It will be characterised by a desire for the welfare and extreme concern for the best interests of his friend. Every word of this friendly criticism will reflect the spirit of reformation. Such a form of criticism may be rightly expected to unite the hearts and correct the wrongs.

17. Exchange gifts in order to express your feelings of sincerity and love for your friends and to deepen the relationship of love and affection. Mutual exchange of gifts unites

the hearts and cements the bonds of love. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"Exchange gifts with each other. This will generate mutual feelings of love and eliminate feelings of animosity and estrangement from your hearts". (*Mishkāt*).

The Holy Prophet (peace and blessings of Allah be upon him) himself often used to send gifts to his illustrious Companions (God be pleased with them). The Prophet's Companions (God be pleased with them) also frequently exchanged presents and gifts among themselves. In the matter of exchanging gifts always keep within your means. Whatever the status of the receiver, do not think that your gift should necessarily be a costly one. Give according to your means and whatever is easily available. The real worth of your gift depends on your sincerity and the nature and depth of feelings with which you have presented the gift. It is the feelings of sincerity and deep passions of love and devotion which unite the hearts and the cost or value of the gift is insignificant in this regard. Do not regard the gift of your friend as insignificant, however cheap in cost it may be. Instead put a high value on the feelings of love and sincerity reflected by the gift of your friend.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"Even if someone offers me the leg of a goat as a gift, I shall accept it and if someone invites me to a dinner consisting of a cooked leg of goat, I shall certainly join the feast". (*Tirmidhī*)

You must answer a gift with a gift. The Holy Prophet (peace and blessings of Allah be upon him) used to observe this rule strictly. The Holy Prophet's (peace and blessings of Allah be upon him) favourite gift was perfume. You should also consider the present of a perfume as a propitious gift. In the present-day circumstances, the presen-

tation of a book can also be regarded as a propitious gift. In this connection, you should hold common feasts at times. Invite your friends to dinner at home. When friends invite you to functions at their homes, make it a point to join their parties. Mutual entertainment promotes feelings of love and affection, and bonds of fraternity are further cemented. However, on these occasions instead of observing excessive formalities and laying out lavish quantities of food and drink, you should put more emphasis on displaying and augmenting the feelings of love and sincerity.

18. Look after your friends. Stand by them in their hour of need, even at the cost of your own life and property. Aṣbahani relates in a tradition : "A person came to Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with him) and asked : Which one is the most favourite of God among the people"? Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with him) answered : "The most favourite person of God among the people is he who affords the greatest benefit to his fellow men. The deed which wins the greatest favour of God is that you should make a Muslim happy in such manner that you should alleviate his suffering or hardship or make a provision of food to satisfy his hunger. I would go out with a brother Muslim in order to help him in his need rather than sit in the mosque of the Holy Prophet (peace and blessings of Allah be upon him) and perform *I'tikāf*. God shall fill the heart of that man with His favour on Doomsday who controlled his rage at a time when he could give vent to his fury, if he so wished. And the person who accompanied his brother in order to help satisfy his need and actually provided for his need shall be rewarded with the favour of God on Doomsday when the other people will be staggering, this person will walk with a firm gait".

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "Any man who provides for the need of his brother, Allah shall always keep fulfilling the needs of that man. And any person who alleviates some

hardship of a Muslim, Allah on Doomsday shall remove one of his hardships out of the many hardships of that day".

(*Bukhārī, Muslim*)

The Holy Prophet (peace and blessings of Allah be upon him) also affirmed: "Allah continues to help a man as long as he continues to help his brother." (*Tirmidhi*)

Hadrat 'Abdullah b. 'Abbās (Allah be pleased with him) has reported that the Holy Prophet (peace and blessings of Allah be upon him) observed: "The reward and blessing for the act of providing for the need of a brother Muslim exceeds the reward and blessing for performing an I'tikaf for a period of ten years." (*Tabrani*)

Hadrat Anas (Allah be pleased with him) states that the Holy Prophet of Allah (peace and blessings of Allah be upon him) observed: "A Muslim who conveys a message of felicity and happiness to a brother Muslim and thus affords him happiness, Allah shall, on Doomsday, make this messenger happy." (*Tabarānī*)

19. Be a trustworthy confident. If a friend, relying on your good faith, confides his secret in you, you should safeguard his secret. Do not betray the confidence of your friend. Make your heart an iron vault for the safe keeping of secrets, so that friends may take counsel with you without hesitation and also in order that you may proffer good advice to your friends and extend your full co-operation to them.

Hadrat 'Umar (Allah be pleased with him) narrates: "When Hafsa (Allah be pleased with her) was widowed, I called on 'Uthman (Allah be pleased with him) and said to him: "If you are agreeable I should give Hafsa in marriage to you." 'Uthman (Allah be pleased with him) answered: "I shall think over the matter". I waited for his message for many nights. Later 'Uthman (Allah be pleased with him) met me and said: "I have no intention of marrying at the moment". I then went to see Abu Bakr (Allah be pleased with him) and proposed: "If you wish you may take Hafsa

(Allah be pleased with her) as your wife". Abu Bakr (Allah be pleased with him) kept silent and made no answer. I was offended at the silence of Abu Bakr (Allah be pleased with him). I was more deeply offended with him than even at the response of 'Uthman (Allah be pleased with him). Many days passed and one day the Holy Prophet (peace and blessings of Allah be upon him) sent me a proposal to marry Hafsa (God be pleasad with her). I accepted the proposal and gave Hafsa (Allah be pleased with her) in marriage to the Holy Prophet (peace and blessings of Allah be upon him). Later one day Abu Bakr (Allah be pleased with him) met me and said: "You talked to me concerning Hafsa (Allah be pleased with her) and I kept silent. My response might have caused you some pain." I replied: "Yes, I did feel sore at your silence". Abu Bakr (Allah be pleased with him) thereupon told me: "I knew that the Holy Prophet (peace and blessings of Allah be upon him) himself intended to send a proposal for marriage with Hafsa (Allah be pleased with her). The Holy Prophet (peace and blessings of Allah be upon him) had confided this secret to me and I did not intend to reveal it. If the Holy Prophet (peace and blessings of Allah be upon him) had not expressed his intention concerning Hafsa (Allah be pleased with her), I would certainly have accepted your proposal."

(*Bukhārī*)

Ḥaḍrat Anas (Allah be pleased with him) relates: "One day I was playing with boys of my age when the Holy Prophet (peace and blessings of Allah be upon him) arrived and blessed us with 'salām' (peace be on you). The Holy Prophet (peace and blessings of Allah be upon him) told me his need and sent me on some errand. The errand took rather a long while. When it was over and I reached home late my mother enquired: "Where have you been for so long?" I answered: "The Holy Prophet (peace and blessings of Allah be upon him) had sent me on an errand". She asked: "What for?" I said: "It is a secret matter". There-

upon my mother advised me: "Look, do not reveal the secret of the Holy Prophet (peace and blessings of Allah be upon him) to anyone". (*Muslim*)

20. Your moral conduct towards the people should be characterised by a cosmopolitan, vast, comprehensive, and tolerant outlook, so that people of every taste and temper, thought and ideal may feel an uncommon sense of attraction towards you. Keeping in view the particular taste, viewpoint and temperament of every one, behave towards each person so wisely that no one's feelings are hurt. Do not adopt the unwise attitude of measuring everyone according to your own particular standard of propriety, nor make an absurd and unsuccessful attempt to mould every one according to your own taste and temprament. The variety of tastes and temperaments is a beauty of Nature. Do not deform the beauty of Nature for the sake of acquiring artificial beauty. Keep your relations according to the nature of acquaintance and the temperament of your friends, give them respect and importance accordingly and keep them attached in bonds of friendship with you by means of your own liberal behaviour and good character.

An all-round genius as the Holy Prophet (peace and blessings of Allah be upon him) was, men of all tastes and temperaments found consolation and contentment in his august company. Nobody felt any uneasiness due to the magnanimous toleration and extraordinary charitable nature of the Holy Prophet (peace and blessings of Allah be upon him). The august company of the Holy Prophet (peace and blessings of Allah be upon him) included embodiments of toleration and affection like Abu Bakr (God be pleased with him) and men of iron nature and courage like 'Umar Farooq (God be pleased with him), pacifists who trembled at the prospect of war like Hassān b. Thābit (God be pleased with him) as well as the gallant victor of Khybar Ḥadrāt 'Ali (God be pleased with him). There was Abu Dhar Ghifari (God be pleased with him) a saintly,

gloomy figure as well as 'Abdul Rahman b. 'Auf (God be pleased with him), sumptuously rich and elegant in person. It was by virtue of the cosmopolitan outlook, excellent conduct, deep love for humanity and the highest degree of statesmanship of the Holy Prophet (peace and blessings of Allah be upon him) that men of divergent personalities were extremely devoted to the person of the Holy Prophet (peace and blessings of Allah be upon him) and the Prophet of Allah (peace and blessings of Allah be upon him) himself treated everyone of them with such deep consideration that every one thought himself the most favourite friend of the Holy Prophet (peace and blessings of Allah be upon him). Again, it was owing to this cosmopolitan moral viewpoint, statesmanship, wisdom and unique selflessness that the Holy Prophet (peace and blessings of Allah be upon him) formed that matchless group of illustrious Companions (God be pleased with them), who despite their variegated natures and temperaments, were welded together in a unique combination characterised by uncommon unity, co-operation and enviably deep mutual love and affection. The mankind as a whole may rightly consider this era as the essence and substance of its long existence so far.

Your friendships, in fact, can only be successful and long-lasting when your collective attitudes and behaviour reflect rationality, liberalism, patience and tolerance, forbearance and magnanimity, forgiveness and selflessness, mutual understanding and humility, submissiveness, mutual accommodation of each other's sentiments and due consideration of each other's interests in every day life. You may judge from the following few references from the life of the Holy Prophet (peace and blessings of Allah be upon him) how considerate, magnanimous, liberal, forbearing and tolerant was the Prophet of Allah (peace and blessings of Allah be upon him) towards the natural needs, feelings and frailties of human beings:

* "I come to offer prayer and wish to prolong the prayers. But I hear some infant crying on the woman's

side and I shorten my prayers, for I cannot afford to put the mother of the child to inconvenience by prolonging the prayers". (*Bukhārī*)

* Hadrat Mālik bin al Huwarith states : "Some of us young men of the same age group paid a visit to the Holy Prophet (peace and blessings of Allah be upon him) in order to learn religion from him. We stayed with the Holy Prophet (peace and blessings of Allah be upon him) for twenty days. The Holy Prophet (peace and blessings of Allah be upon him) was very kind and tender in his dealings. At the end of our twenty days' stay, the Holy Prophet (peace and blessings of Allah be upon him) felt that we were anxious to return home. The Prophet of Allah (peace and blessings of Allah be upon him) enquired from us: "Tell me about the people you have left behind at home". We related to him (peace and blessings of Allah be upon him) the affairs of our households in detail. Whereupon the Holy Prophet (peace and blessings of Allah be upon him) commanded us: "Go back to your wives and children. While living among them teach them everything you have learnt here and urge them to oberve piety Tell them the proper timings for offering prayers. When the time for prayer comes, one of you should call the people for prayers by saying Adhan and he who excels in knowledge and good morals among all of you, should act as leader in the prayer". (*Bukhārī Muslim*)

* Hadrat Mu'āwiya b. Hakam Sulami (Allah be pleased with him) relates one of his own experiences as follows :

"I was saying prayers behind the Holy Prophet (peace and blessings of Allah be upon him) when a man sneezed. Forgetting that I was saying my prayers I spontaneonsly replied يرحمک الله *Yarhamakallah* whereupon the people stared in rebuke at me. I said to them : "May God protect you, why do you stare at me ?" I felt, however, that the people wanted me to observe silence, so I kept mum. When the Holy Prophet (peace and blessings of Allah be

upon him) had finished the prayers—May my father and mother be sacrificed for him, for never had I seen nor saw afterwards anyone who was a better teacher and guide than the Holy Prophet (peace and blessings of Allah be upon him)——he did not reproach me, neither beat me, nor rebuked me. He (peace and blessings of Allah be upon him) only observed: "This is worship and it is not proper to talk in the prayer. Prayer is meant to announce the purity of God, to acknowledge His Greatness and to recite the Qur'ān." (*Muslim*)

21. Be very much particular in prayers. Pray for your friends and request them to remember you in their prayers. Pray for your friends in their presence as well as in their absence Think of your friends and pray for them by name in their absence. Ḥaḍrat 'Umar (Allah be pleased with him) reports: "I requested leave of the Holy Prophet (peace and blessings of Allah be upon him) to perform 'Umrah. Granting the leave, the Holy Prophet (peace and blessings of Allah be upon him) observed: "O My brother, do not forget us in your prayers'. Ḥaḍrat 'Umar (God be pleased with him) says: "I felt so happy on hearing this observation of the Holy Prophet (peace and blessings of Allah be upon him) that I would not have felt happier had I been offered the whole world".

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "When a Muslim says a prayer for his brother Muslim in absentia, Allah accepts his prayer and appoints one of his angels on the Muslim who is offering the prayer so that when this Muslim prays for his brother Muslim the angel says: "Amen, you shall receive from Allah for yourself too what you are asking for your brother." (*Muslim*)

Beseech Allah in your sincere prayers: "Allah, clear our hearts of all grudge, vendetta, enemity and misunderstanding and tie us with bonds of sincerity and love. Make our

relationships pleasant by means of mutual cooperation and love". Say this prayer of the Holy Qur'an also :

رَبَّنَا اغْفِرْلَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۔

(الحشر - ١٠)

Rabbanaghfirlanā wali ikhwaninalladhina sabaqūnā bilīmani wala taj'al fī qulūbinā ghillallilladhīna āmanū rabbanā innaka raūfurrahim.

"Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour towards those who believe. Our Lord; Thou art full of pity, Merciful." (59 : 10)

Etiquettes for The Host

1. Express your joy and love on the arrival of a guest. Greet him with a cheerful heart. Welcome him with open arms and show him every mark of respect and honour. Do not display stinginess, indifference, cold attitude or resentment.

   The Holy Prophet (peace and blessings of Allah be upon him) has observed :

   "The people who believe in God and the Day of Judgement should show hospitality to their guests". (*Bukhārī, Muslim*)

   Hospitality includes all those matters which are essential for showing due respect and honour to the guest and to make provisions for his comfort, peace, happiness and fulfilment of his needs. Showing respect to your guest means treating your guest with politeness and in good cheer ; to entertain him with pleasant conversation, to make provisions for his rest and relaxation ; to introduce him to your other respectable friends ; to look after his needs, to arrange provisions of food and drink for him with a liberal and generous mind and to give personal service and attention to all the requirements of your friend.

   "Whenever respectable guests paid a visit to him, the Holy Prophet (peace and blessings of Allah be upon him) used to attend to their hospitality himself".

   "Whenever the Holy Prophet (peace and blessings of Allah be upon him) served meals to his guest he (peace and blessings of Allah be upon him) used to prompt the guest

repeatedly to partake more of the food. When the guest had taken to his fill and expressed inability to eat more, it was then that the Holy Prophet (peace and blessings of Allah be upon him) ceased urging him to take more.

2. When a guest arrives, say Salam (peace be on you) to him and pray for him. Then enquire about his health.

The Holy Qur'an affirms :

هَلْ اَتٰكَ حَدِيثُ ضَيْفِ اِبْرَاهِيمَ الْمُكْرَمِينَ اِذْ دَخَلُوا

عَلَيْهِ فَقَالُوْا سَلَامًا . قَالَ سَلَامٌ . «الذاريات ٢٤-٢٥»

Hal atāka hadithu daifi Ibrahīma-l-mukramina idh dakhalū 'alaihi faqālū salāmā. Qāla salām.

"Hath the story of Abraham's honoured guests reached thee (O Muhammad) when they came in unto him and said: "Salām" Ḥaḍrat Ibrahim answered salām'. (51 : 24-25)

3 Show generous hospitality to your guests and offer them the best that is readily available. On arrival of his guests, Ḥaḍrat Ibrahim (peace be on him) at once got busy in making arrangements for their dinner. He (peace be upon him) had a fat calf in his home, which he slaughtered and got it roasted for his guests.

The Holy Qur'an affirms :

فَرَاغَ اِلٰى اَهْلِهٖ فَجَاءَ بِعِجْلٍ سَمِينٍ فَقَرَّبَهٗ اِلَيْهِمْ .

«الذاريات ٢٦-٢٧»

Farāgha ilā ahlihī fajā'abi-'ijlin samīnin faqarrabahū ilaihim. (51 : 26-27)

"Then he went apart unto his housefolk and brought a fatted calf roasted for the guests ; and presented it before them".

فراغ الی اهله *Farāgha ilā ahlihī* also bears the meaning that Haḍrat Ibrahim (peace be upon him) went inside his home to make arrangements for the feast without informing any one lest the guests should feel informal or forbid preparation of food for them for fear of causing inconvenience to the host. In that case, it would not be possible for the host to entertain his guests.

Haḍrat Abu Sharih, in his report of the manner in which the Holy Prophet (peace and blessings of Allah be upon him) has urged the Muslims to show hospitality to their guests, states as follows :

"I saw with my two eyes and heard with mine two ears when the Holy Prophet (peace and blessings of Allah be upon him) was delivering this counsel : "The people who believe in God and the Day of Judgment should show hospitality to their guests. The first night and first day of his stay is the prized day and night for you".

(*Bukhari/Muslim*)

To attribute 'In'am' (reward) to the first night and first day of the guest's stay implies that as the munificent feels spiritual contentment on giving away (reward with deep sentiments of joy and love, a similar behaviour should be displayed by the host towards the guest on the first night and first day of his stay with him. Likewise as the beneficiary receives the (reward) with joy and happiness deeming it as his rightful due and appreciates the munificence of his benefactor, a similar attitude should be adopted by the guest towards his host during the first night and first day of his stay with him. The guest should not stand on formality and ought to accept the offerings of the host with sentiments of joy and close fellowship considering the host's hospitality towards him as his rightful due.

4. As soon as the guest arrives, think first of his natural human needs. Make discreet enquiries as to whether he wishes to use the toilet or bathroom. Arrange a bath for him, if it is required. Even though it may be a late hour

for meals, ask your guest if he wants to eat or drink in such a discreet manner that he should not decline as a matter of formality. Show your guest his bed room where he is to stay.

5. Do not pester your guest with your constant company. Similarly do not keep him awake late in the night talking or discussing matters. Allow him sufficient time to rest so that he may not feel inconvenient. When the guests paid a visit to him, Ḥaḍrat Ibrahim (peace be upon him) left them alone for a while and went inside his home to prepare a feast for the guests.

6. Do feel pleasure when the guests are dining with you. Do not show any signs of stinginess, annoyance or weariness. The guest is not a burden, but a source of blessing, grace and Divine favour. Whomsoever God sends to you as a guest, He sends provisions for the guest also. The guest eats with you whatever was decreed for him ; he does not eat your share of the divine bounty. The visit of a guest adds to your honour and dignity.

7. Protect the honour and dignity of your guest and consider his honour and dignity as vital as your own. In case any one poses a threat to the honour of your guest, you should consider it a challenge to your own honour and conscience.

The Holy Qur'an affirms that when the people of the habitation assaulted the guests of Ḥaḍrat Lūt (peace be upon him) with evil intentions, Ḥaḍrat Lūt (peace be upon him) rose up in their defence and declared : "These people are my guests. Do not disgrace me by treating them offensively. I hold their disgrace as an offence against my own person".

قَالَ اِنَّ هٰؤُلَاءِ ضَيْفِى فَلَا تَفْضَحُوْنِ وَاتَّقُو اللهَ وَلَا

تُخْزُوْنِ . «الحجر ٦٨-٦٩»

Qāla inna hāolāi daifī fala tafdahūni wattaqullaha wa la tukhzūn.

"He said : Lo ! they are my guests. Affront me not ! And fear Allah and shame me not". (22 : 68-9)

8. Observe all the etiquettes of hospitality with deep enthusiasm and eagerness for three days. The guest has a right over you to entertain him for three days and a believer should always be extremely generous in discharging their obligations. On the first day the guest should be shown special hospitality. Hence make sumptuous arrangements for the entertainment of your guest. On the subsequent two days it does not matter if that level of sumptuous entertainment cannot be maintained. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

وَالضِّيَافَةُ ثَلاثَةُ أيَّامٍ فَمَا بَعْدَ ذَالِكَ فَهُوَ لَهُ صَدَقَةٌ .

«بخاری ، مسلم»

Wad-ḍiyafatu thalāthata ayyāmin famā ba'da dhālika fa hu wa lahu sadaqatun. (*Bukharī, Muslim*).

"And hospitality is ordained for three days. Later whatever entertainment the host offers to his guest is a charity on his part".

9. Consider rendering service to the guest as your moral duty. Do not consign your guest to the care of your servants and children. Instead devote yourself personally to the service of your guest. The Holy Prophet (peace and blessings of Allah be upon him) used to look after the entertainment of the guests personally. When Hadrat Imām Shāfi '(God be merciful to him) paid a visit to Imam Mālik (God be merciful to him), he was received with every mark of honour and respect due to a guest and was lodged in his bed room to sleep for the night. At dawn Imam Shāf'i (God be merciful to him) heard a knock on the door and a voice said in affectionate tones : "May God show you

His Mercy ! Arise, the hour of prayer has come". Imām Shāf'ī (Allah be merciful to him) at once got up and found Imām Mālik (Allah be merciful to him) standing on the door with a vessel full of water in his hand. At this, Imām Shāf'ī (Allah be merciful to him) felt some embarrassment, noticing which Imām Mālik (Allah be merciful to him) remarked in deep affection "Never mind, brother, it is obligatory to look after the guests".

10. Having lodged the guest, tell him the location of the toilet ; provide him with a vessel of water ; point out the direction of the Qiblah, and supply him with a prayer-mat. The servant of Imām Mālik (Allah be merciful to him), having lodged Imam Shaf'i (Allah be merciful to him) in a room submitted to him : "Ḥaḍrat ! This is the direction of the Qiblah ; the vessel of water is placed here and the toilet is located this way".

11. At dinner time wash your hands first and reach the table before your guests wash their hands. When Imām Mālik (God be merciful to him) observed this etiquette, Imām Shafi'i (God be merciful to him) asked him the significance of this gesture. Thereupon Imām Mālik (God be merciful to him) observed, "Before starting the meal the host should wash his hands first and reach the dining place before his guests in order to greet them at the meal. At the end of the meal, however, it is the guests whose hands should be washed first and the host should wash his hands last of all lest some more guests should drop in before the host gets up from the dining place."

12. The quantity of food and the number of plates should be somewhat in excess of the actual number of guests. It is possible that someone might turn up during the meal. In that case, the host will have to get up and take the extra trouble of making further arrangements. If the provisions and plates are already there the new guest will be saved from embarrassment and will rather feel happy and honoured.

13. Show selflessness and sacrifice in the case of a guest. Provide comfort to him at the cost of your own convenience.

One day a person came to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted : "O Prophet of Allah (peace and blessings of Allah be upon you) ! I am in a terrible agony of hunger". The Holy Prophet (peace and blessings of Allah be upon him) sent word to one of his holy wives (Allah be pleased with them) : "Send whatever food is available", The answer he (peace and blessings of Allah be upon him) received was : "In the name of Allah Who has sent you as His Apostle, there is nothing except water available here". The Holy Prophet (peace and blessings of Allah be upon him) thereupon sent the same message to a second wife and received the some reply. The Holy Prophet (peace and blessings of Allah be upon him) made enquiries from each of his wives, but answer was invariably the same. The Holy Prophet (peace and blessings of Allah be upon him) then turned towards his companions and observed ; "Who among you will accept this man as his guest for tonight". A companion from among the Ansār (Allah be pleased with him) submitted : "O Prophet of Allah (peace and blessings of Allah be upon you), I accept this man as my guest".

The Ansāri (Allah be pleased with him) thereupon took the guest to his house and told his wife : "I have brought a guest from the Holy Prophet (peace and blessings of Allah be upon him) with me. Show him some hospitality". The wife answered : "I have just enough food for children and no more". The illustrious companion (God be pleased with him) said : "Put the children to sleep by diverting their attention to some thing else and when you serve the meal before the guest, extinguish the lamp on some pretext and sit down beside the guest so that he may feel we are sharing the meal with him". In this manner, the guest ate to his fill, but the hosts passed the night on an empty stomach. Next morning when this illustrious

Companion (Allah be pleased with him) reached the presence of the Holy Prophet (peace and blessings of Allah be upon him), the Prophet (peace and blessings of Allah be upon him) on beholding him observed : The goodness both of you displayed towards your guest has won you the immense pleasure of God". (*Bukhāri*, *Muslim*)

14. Even if your guest has treated you with bad manners and given you a cold shoulder on some occasion in the past, behave towards him with generosity, liberality and magnanimity.

    Hadrat Abul-Ahwas Jashmi (God be pleased with him) relates about his father that once he submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "If I come across someone and he does not perform his duty of hospitality and entertainment towards me and later if he happens to meet me, is it obligatory upon me to show him hospitality ? Or should I act towards him in the same impolite and indifferent manner ? The Prophet (peace and blessings of Allah be upon him) observed : "No, you should perform your obligation of hospitality towards him in any case". (*Mishkāt*)

15. Make a request to your guest to offer a prayer invoking the favour and grace of God on you, especially when the guest is a man of piety, a devotee of religion and a person of excellent faith. Hadrat 'Abdullah b. Busr (Allah be pleased with him) reports : "The Holy Prophet (peace and blessings of Allah be upon him) once stayed as a guest with my father. We presented to him a dish of 'Harīsa'. The Holy Prophet (peace and blessings of Allah be upon him) ate some of it. Afterwards we offered some dates. The Holy Prophet (peace and blessings of Allah be upon him) ate the dates and taking the kernels between the two forefingers of his hand, cast them away. Finally we presented a drink. He (peace and blessings of Allah be upon him) took some draughts of it and passed it on to the next person sitting on his right. When the Holy Prophet (peace

and blessings of Allah be upon him) got up to leave, my father took hold of the bridle of his horse and submitted: "O Prophet of God (peace and blessings of Allah be upon you)! Pray for us". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) prayed for him.

اللهم بارك لهم فيما رزقتهم ، واغفر لهم وارحمهم .

(ترمذی)

Allahumma bārik lahum fīmā razaqtahum. waghfir lahum warhamhum. (*Tirmidhi*).

"O God! Bless the provisions you have vouchsafed to them with Thy increased bounty, grant them salvation and show them Thy Mercy".

Etiquettes for Guest

1. When you pay a visit to someone as a guest, do take some gifts for the host or for his children according to your means. Keep in mind the taste and liking of your host while choosing gifts for him. Exchange of presents and gifts augments sentiments of love and promotes intimate relationship. The gift creates a soft corner in the heart of the receiver for the donor.
2. Do not stay for more than three days as a guest with any one, save under special circumstances or when the host insists on your staying with him for a longer period. The Holy Prophet (peace and blessings of Allah be upon him) affirms :

   "It is not permissible for a guest to stay so long with the host as to cause him trouble". (*Al-Adab-ul-Mufrad*)

   'Sahīh Muslim' reports : "It is not permissible for a Muslim to stay so long with his brother as to make him a sinner". The people submitted : "O Prophet of God (peace and blessings of Allah be upon you ! How will a Muslim make his brother a sinner in this manner "? By staying so long with his brother that his brother may be exhausted of all means of entertaining him".
3. Do not always be a guest of others. Invite others also to be your guests and entertain them liberally.
4. When you go to stay as a guest with somebody, take necessary baggage and bedding etc. according to the season along with you. In winter, especially, never forget to take the bedding with you, otherwise the host will be put to extreme hardship. It is highly improper that the guest shall in any way become an unbearable burden for the host.

5. Keep in mind the engagements and duties of your host. Take care that your host's occupation, duties and engagements are not in any way disturbed by your presence as a guest with him.
6. Do not make all sorts of demands on your host. Be content with whatever provisions he makes for your comfort and entertainment and thank him for this. Do not put him in any extraordinary trouble.
7. If your host's women are not your close or blood relation, avoid entering into conversation with them without reason. Do not eavesdrop on the mutual conversation of your host's women. Behave yourself in such a manner that your conversation or conduct does not become a nuisance for them. Do not violate the privacy and the limitations of Purdah in any case.
8. If for some reason you do not wish to eat with your host, or you are observing a fast, excuse yourself politely and say a prayer invoking the Grace and Blessings of Allah upon your host.

   When Ḥaḍrat Ibrahim (peace be upon him) presented a sumptuous meal to his venerable guests and the guests would not partake of it, Ḥaḍrat Ibrahim (peace he upon him) said to them : "Gentlemen, why don't you eat ?" In a bid to put Ḥaḍrat Ibrahim at ease the angels submitted : "Please do not take it ill. As a matter of fact, we cannot eat. We have come only to convey the glad tidings of the birth of a talented son to you".
9. When you attend a feast, say a prayer at the end of the meal invoking Allah to bless the host with extensive means, grace, favour, salvation and His Mercy. Ḥadrat Abu Athhim b. Tahan (Allah be pleased with him) once invited the Holy Prophet (peace and blessings of Allah be upon him) and his illustrious Companions (Allah be pleased with them) to a feast. When the meal was over, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Reward your brother". The illustrious Companions (God be pleased with them) submitted :

"How can we reward him, O Prophet of Allah (peace and blessings of Allah be upon you) ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "When a man pays a visit to his brother and eats and drinks there, he can reward his brother by praying for God's favour and blessings upon his brother".

(*Abū Dawūd*)

The Holy Prophet (peace and blessings of Allah be upon him) once visited the house of Ḥadrat Sa'd b, 'Ubadah (Allah be pleased with him). Ḥadrat Sa'd (God be pleased with him) presented to the Holy Prophet (peace and blessings of Allah be upon him) bread and olive oil. The Prophet of Allah (peace and blessing of Allah be upon him) took the meal and then prayed for him :

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمُ الأَبْرَارُ وَ صَلَّتْ

عَلَيْكُمُ الْمَلَائِكَةُ . «ابوداؤد»

Aftara 'indakum-us-sā' imūna wa akala ta'āmakum-ul-abrāru wa sallat 'alaikum-ul-malā'ikah. (*Abu Dawud*)

"May the fasting people break their fasts with your provisions ! May the pious partake of your meals and may the angels pray for Allah's Mercy and forgiveness for you".

Etiquettes of Sittings

1. Try to keep company with persons of good character.
2. Join in the conversation that is going on among those present in the company. To exclude yourself from the conversation and to sit in company with a frowning face betrays a haughty attitude. The Holy Prophet (peace and blessings of Allah be upon him) used to take an active part in the conversation among his illustrious companions (Allah be pleased with them). Do not adopt a gloomy attitude or a posture of depression while sitting in a company. Wear a smile on your face and sit in the company in a fresh and joyous mood.
3. Try that the remembrance of Allah and the life in the Hereafter should form part of discussion in each of your meetings. When you feel that the interest of the participants is lagging in conversation on religious matters, change your topic to worldly issues. Later when a suitable opportunity arises make a discreet effort to bring the talk round to religious topics again.
4. When you go to a meeting take a seat wherever you find room. Do not make a bid to move ahead by pushing through or jumping over the heads or shoulders of the people. Such conduct causes inconvenience to those who came early and took their seats first and the man who indulges in such impolite behaviour reflects a sense of self-importance and haughtiness.
5. In a meeting, do not try to dislodge a person from his seat in order to occupy it yourself. This is a very bad habit. Such conduct provokes hatred and ill-will in the hearts of

others and betrays a sense of self-assertion and a haughty attitude towards others.

6. In a meeting where people are sitting around in a circle, do not sit in the centre of the circle. Such a behaviour is not only ridiculous, but extremely improper. The Holy Prophet (peace and blessings of Allah be upon him) has cursed such defaulters.

7. Do not try to grab the seat of a person who leaves his seat for a while. Keep his seat reserved until he returns. However, if it is known that the person will not return, you are free to take the seat previously occupied by him.

8. Do not separate two persons sitting together in some gathering without seeking their permission. They might be sitting together because of intimacy, love or for some other reason and separation may hurt their feelings.

9. Avoid sitting at a place of distinction in a gathering. If you pay a visit to somebody's house, don't try to take a seat of distinction, save in case the host himself insists on your taking such a seat. Always sit in the meeting in a respectful manner. Do not spread your feet or stretch your legs.

10. Do not make a bid to always sit near the person presiding the meeting. Sit wherever you find room, and leave space for those who arrive after you to find a place to sit conveniently. In case a greater number of people arrive to attend the meeting, you should try to adjust yourself in a smaller space and generously leave room for the new comers to find a seat.

11. Do not stand before or around someone, even to show respect as it is against Islamic etiquette.

12. No two persons should talk to each other in confidence in a gathering or sitting. This annoys others and creates a feeling that they do not deserve to be taken into confidence. It may also create a misunderstanding among others that the two persons are perhaps engaged in back-biting against others present over there.

13. Seek the permission of the chairman before you say anything in a meeting. While you speak or take part in question and answers, do not assume such role as if you are presiding over the meeting. It may be taken as an attempt to impose yourself upon others as well as an insult to the chairman of the meeting.
14. Only one man should speak at a time. Each one should be heard with full attention. Eagerness to express himself first in a meeting may create chaos and pandemonium.
15. The matters discussed in confidence in the meeting must not be spread everywhere. The participants are under obligation to guard the secrets of the meeting.
16. Do not broach another issue until the meeting concludes discussion about the matter under consideration. Do not interrupt a speaker in order to start speaking yourself. In case, it is imperative for you to speak up at once, you should do so with the permission of the speaker.
17. In the course of the proceedings, the Chairman of the meeting should pay equal attention to all members. He should address the meeting turning towards right and left so that each side receives the benefit of attention. The Chairman should allow the participants a right to express their views.
18. Say this prayer before dispersing the meeting. The meeting should not end without offering this prayer:

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بَيْنَنَا وَ بَيْنَ

مَعْصِيَتِكَ وَ مِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ ، وَ مِنَ

الْيَقِيْنِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَضَارَّ الدُّنْيَا . اَللّٰهُمَّ مَتِّعْنَا

بِاَسْمَاعِنَا وَ اَبْصَارِنَا وَ قُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ

مِنَّا ، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا ، وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا . «ترمذى»

Allahummaqsim lanā min khashyatika mā tahulu bainanā wa baina ma'siyatika wa min ta'atika ma tuballighunā bihī jannataka. Wa min-al-yaqīni mā tahūnu bihi 'alainā madar-rud-dunyā. Allahumma matti'na bi-asmā'inā wa quwwatinā ma ahyiitanā waj-'alhul-waritha minnā. Waj'al thaaranā 'alā man zalamanā wansurnā 'alā man 'ādanā wa lā taj'al musibatanā fī dīnina wa lā taj'al-id-dunyā akbara hummina wa lā mablagha 'ilminā wala tusallit 'alainā manlā yarhamunā. (*Tirmizi*)

"God, grant us Thy Fear and Mercy which may stand between us and disobedience to Thee. Vouchsafe to us that devotion which may entitle us to Thy Paradise. Give us such deep Faith which may render all wordly losses as worthless for us. God, grant us the favour of utilising our sense of hearing, sight and physical strength to our advantage and continue this favour even after we are no more. Take our revenge from him who oppresses us. Grant us victory over him who shows enmity towards us. Do not put us to trial concerning religion. Do not make worldly goods the chief objects of our lives. Do not make this world the limit of our knowledge and wisdom, nor entrust us under the charge of a person who shows no mercy to us."

Etiquettes of Greetings

1. Say 'Assalamo-'Alaikum' on meeting a Muslim brother in order to express your feeling of attachment and felicity.

The Holy Qur'an affirms :

وَ اِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ .

(الانعام - ٥٤)

'Wa idha ja'akalladhīna yu'minūna biāyātinā faqul salāmun 'alaikum. *(6 : 54)*

"And when those who believe in our revelations come unto thee say : Peace be unto you".

This verse which is addressed to the Holy Prophet (peace and blessings of Allah be upon him) indirectly teaches a moral etiquette to the entire Ummah i.e. whenever two Muslims meet each other, they should exchange feelings of love and felicity with each other, and the best means of doing this is that they should pray for the salvation and well-being of each other. One should say 'Assalāmo-'Alaikum' ; the other should respond with 'Wa 'Alaikumus salām'. Offering the salām is a means of maintaining and augmenting love and affection.

The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"You cannot enter Paradise until you acquire piety and you cannot attain piety unless you learn to love each other. Let me tell you a device. If you use it, you will

learn to love each other. Make the practice of offering salām to each other common among you". (*Mishkāt*)

2. Always say 'salām' after the Islamic fashion. In personal conversation or in correspondence, you must use these words of greeting which have been prescribed by the Holy Qur'an and Sunnah. Do not avoid the usage of this Islamic etiquette of greeting, nor use substitute words or expressions prescribed by modern society. This Islamic mode of greeting is not only very simple, meaningful, and impressive but also a comprehensive prayer for salvation and peace. The significance of your offering a salām to your Muslim brother is very vast. 'Assalāmo-'Alaikum' implies 'May Allah bless you with all kinds of peace and salvation'; 'May Allah protect your life and property'; 'May Allah protect your hearth and home ; May He keep your family and relations in safety' ; 'May Allah safeguard your faith and belief' ; May you live in peace in this world and in the world Hereafter' ; 'May God vouchsafe to you graces of which I know and graces of which I have no knowledge' ; I bear deep sentiments of good-will, love and sincerity, safety and peace for you. Hence do not have fear on my account. You will never come to harm from any deed of mine'. By adding 'Alif' and 'Lām' to the world 'salām' and saying 'Assalāmo-'Alaikum', you offer all the good prayers for the addressee. Just imagine what better words than 'Assalamo-'Alaikum' can be used for expressing heart-felt felicity, sincerity, love, goodwill and devotion to the person whom you meet, provided these words are uttered with full awareness of their significance. When you greet your brother with the words 'Assalāmo-'Alaikum', you in fact invoke the blessings of Allah to protect your brother ; you invoke the blessings of Him Who is the Fountain of all good and Whose Being is synonymous with peace and salvation. 'Assalām' is one of the attributes of Allah and a person can attain peace and salvation only at the goodwill of the Almighty and whomsoever He denies salvation is deprived of it in both worlds.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"Assalām is one of the attributes of Allah. It has been sent unto the world for the benefit of the people. Hence make the use of Assalām common among you".

(*Al-Adab-ul-Mufrad*)

Ḥaḍrat Abu Huraira (Allah be pleased with him) has reported that the Holy Prophet (peace and blessings of Allah be upon him) observed : "When Allah created Ḥaḍrat Adam (peace be upon him), He ordained that Ādam (peace be upon him) should approach a group of angels and offer them 'salam'. Allah also counselled Adam (peace be upon him) to listen carefully the answer given by the angels and to remember it, because the same prayer would be prescribed for Adam (peace be upon him) and his progeny. Hence Ḥaḍrat Adam (peace be upon him) approached the angels and said : "Assalāmo-'Alaikum'. The angels in reply said : 'Assalāmo-'Alaikum Wa Rahmatullah". In other words, the angels in their answer added the words 'Rahmatullah' to 'Assalāmo-'Alaikum'. (*Bukhārī, Muslim*)

The Holy Qur'an affirms that when the angels come to extract the souls of the believers they say 'Salamu-'Alaik' on their arrival :

كَذَالِكَ يَجْزِى اللهُ الْمُتَّقِينَ الَّذِينَ تَتَوَفّٰهُمُ الْمَلَائِكَةُ

طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ

تَعْمَلُونَ . «النحل ٣١ ، ٣٢»

Kadhālika yajzillahul-muttaqinal-ladhina tatawaffahumul malā'ikatu tayyibina yaqūlūna salāmun 'alaikum udkhul-ul-jannata bimā kuntum t'amalūn. (*16 : 31-32*)

Thus Allah repayeth those who ward off (evil).

"Those whom the angels cause to die (when they are)

good. They say : Peace be unto you ! Enter the garden because of what ye used to do".

When these God-fearing people will arrive at the gates of Paradise, the sentinels of Paradise will accord them a magnificent welcome with the same words :

وَ سِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا حَتّٰى اِذَا جَاؤُهَا

وَ فُتِحَتْ اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ

طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ . «الزمر - ٧٣»

Wa sīqalladhīnattaqau rabbahum ilal jannati zumarā hattā idha jā'ūha wa futihat abwābuhā wa qāla lahum khazanatuhā salāmun 'alaikum tibtum fadkhuluhā khālidīn. *(39 : 73)*

"And those who keep their duty to their Lord are driven unto the gardens in troops till when they reach and the gates thereof are opened and the warders thereof say unto them : Peace be unto you ! You are good so enter you (the garden) to dwell therein forever".

And when they shall have entered Paradise, the angels will enter from all the Gates of Paradise and say 'Assalamo-'Alaikum' to them.

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ . سَلَامٌ عَلَيْكُمْ

بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ .

Wal malā'ikatu yadkhulūna 'alaihim min kulli bābin salāmun 'ulaikum bimā sabartum fani'ma 'uqbaddār.

"And the angels shall arrive to offer them welcome from each Gate of Paradise and say to them : سلامٌ عليكم *Salāmun-'alaikum*. This is the recompense for your patience and steadfast conduct. Hence how excellent is this eternal home".

The people of Paradise will also greet each other with the same words :

دعوٰهم فيها سبحٰنك اللهم و تحيتهم فيها سلام .

Da'wāhum fīhā subhanaka allahumma wa tahiyyatuhum fīhā salām.

"And therein their tongues shall pronounce. "O God! Thou art Pure and Supreme" and they shall pray for each other in these words : "Salam" be on you".

Even God shall send them greetings of 'Salām' and 'Blessings'.

ان اصحٰب الجنة اليوم فى شغل فاكهون . هم و ازواجهم فى ظلل على الارائك متكئون لهم فيها فاكهة و لهم ما يدعون . سلام قولا من رب رحيم . (يس ٥٥-٥٨)

Inna as-hābal jannatil-yauma fī shughulin fākihūna hum wa azwājuhum fī zilālin 'alal arā'iki muttaki'ūna lahum fīhā fākiha-tun walahum ma yadda'ūn. Salāmun qaulan min rabbirrahīm. (36 : 55-58)

"Lo! those who merit paradise this day are happily employed, they and their wives in pleasant shade on thrones reclining! Theirs the fruit and theirs that they ask ; the word from a Merciful lord is peace!

In reality, there shall be greetings of 'Salām' for the believers from all sides in Paradise.

لا يسمعون فيها لغوا ولا تاثيما الا قيلا سلاما سلاما .

Lā yasmu 'ūna fiha laghwan wa lā ta'thīman illa qīlan salāman salāmā.

"They shall not hear improper absurdities there, nor (talk) of sin. There shall only be greetings of 'Salām', 'Salām', on all sides".

In view of these clear injunctions and evidence of the Holy Qur'an and Sunnah, it is not lawful for a believer to forsake the manner prescribed by Allah and His Prophet (peace and blessings of Allah be upon him) under any circumstance and adopt other modes of expressing love and felicity.

3. Say Salām to every Muslim, whether you have a prior acquaintance or connexion with him or not. The condition that he is your Muslim brother suffices for establishing a relationship or making an acquaintance and a Muslim must cherish sentiments of love, sincerity, goodwill and loyalty for his brother Muslim. A person submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "What is the most commendable deed in Islam"? The Holy Prophet (peace and blessings of Allah be upon him) observed : "To feed the poor and to offer Salām to every Muslim, whether you have a prior acquaintance with him or not". (*Bukhārī, Muslim*)

4. On entering your house, say 'Salām' to members of your family. The Holy Qur'an affirms :

فَاِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوْا عَلٰى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ۔ «النور ٦١»

Fa idhā dakhaltum buyūtan fasallimū 'alā anfusikum tahiyyatan min 'indillahi mubārakatan tayyibatan. (*24 : 61*).

"But when ye enter houses salute one another with a greeting from Allah blessed and sweet".

Ḥadrat Anas (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon

him) had advised him : "Dear son ! On entering your house, you should first say 'Salām' to members of your family. This is an act of goodness and blessings for you and your family". (*Trimidhi*).

Similarly, when you call at somebody's house, say 'Slām' before entering the house. Do not go into the house without saying 'Salām' first.

يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى

تَسْتَأْنِسُوا وَ تُسَلِّمُوا عَلَى أَهْلِهَا . «النور ٢٧»

Yā ayyuhalladhīna āmanū lā tadkhulū buyūtan ghaira buyūtikum hatta tasta 'nisū wa tusallimu' alā ahlihā (*24 : 27*).

"O ye who believe ! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof".

When the angels called on Ḥaḍrat Ibrahim (peace be upon him) as his venerable guests, they offered 'Salām' and in response Ḥaḍrat Ibrahim (peace be upon him) also said 'Salām' to them.

5. Say 'Salām' to small children also. This is the best means of teaching the children the manner of offering 'Salām' as well as an observance of the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him). When Ḥaḍrat Anas (God be pleased with him) passed near the children, he said 'Salām' to them and observed that the Holy Prophet (peace and blessings of Allah be upon him) used to do the same". (*Bukhāri, Muslim*).

Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with him) used to write 'Slām' in his letters to children also. (*Al-Adab-ul-Mufrad*)

6. Women can offer 'Salām' to men ; likewise men can offer 'Salām' to women. Ḥaḍrat Asmā Anṣāria (God be pleased

with her) states: "I was sitting among my lady friends when the Holy Prophet (peace and blessings of Allah be upon him) passed by us. He (peace and blessings of Allah bu upon him) offered 'Salam' to us. (*Al-Adab-ul-Mufrad*

Umm Hani (God be pleased with her) states: "I came to the presence of Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) was taking a bath at that time. When I offered 'Salām' to the Holy Prophet (peace and blessings of Allah be upon him), he (peace and blessings of Allah be upon him) enquired about me. I submitted: Umm Hānī. The Holy Prophet (peace and blessings of Allah be upon him) said: "Most Welcome." (*Al-Adab-ul-Mufrad*)

7 Accustom yourself to say 'Salām' as often as possible and never miss the opportunity of saying 'Salām'——Say 'Salām' to each other as often as possible. The act of offering 'Salām' promotes love and in recompense for this act, God grants protection from all pain or loss.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed:

"Let me tell you a device, which will promote love and friendship among you. Say Salām to each other as often as possible". (*Muslim*)

In addition, the Holy Prophet (peace and blessings of Allah be upon him) also observed: "Make the practice of offering 'Salam' common among you. God shall grant you salvation in recompense".

Ḥaḍrat Anas (God be pleased with him) reports that the illustrious Companions of the Holy Prophet (peace and blessings of Allah be upon him) used to say 'Salam' to each other very often. So common and widespread was the practice that if at times a Companion went out of sight behind a tree and appeared in view again, he offered 'Salām' again. The Holy Prophet (peace and blessings of Allah be upon him) has observed:

"Any person who meets a Muslim brother should say 'Salām' to him. Later if one of them goes out of sight behind a tree, wall or a stone and reappears, he should offer 'Salām' once again on seeing his brother".

(*Riyād us-Sālihīn*).

Hadrat Tufail (God be pleased with him) reports: "I used to call on Hadrat 'Abdullah b. 'Umar (Allah be pleased with him) often and also accompanied him on his trips to the bazar. When both of us went to the bazar it was the common practice of Hadrat 'Abdullah ibn 'Umar (God be pleased with him) to say 'Salam' to every passer-by, may he be a junk-man, a shopkeeper or a poor or destitute person. In fact he invariably offered 'Salām' to every person whoever he may be".

One day when I called on him, he said: "Let us go to the bazar". I submitted: Hadrat (God be pleased with you) what will you do in the bazar? You never stop to make any purchases, neither enquire about any goods; nor strike a bargain; nor attend any company in the bazar. Come, sir, let us sit here and talk". Hadrat Tufail (Allah be pleased with him) observed: "O Abu Batan (fat-bellied)! I go to the bazar merely to offer 'Salām'. Whoever happens to meet me I say 'Salām' to him". (*Muwatta Imam Malik*).

8. Beware that each Muslim has a right over you to offer him 'Salām'. Discharge this obligation towards a brother Muslim open-heartedly and never miss an opportunity to say 'Salām' to another Muslim.

The Holy Prophet (peace and blessings of Allah be upon him) has observed: "Each Muslim owes an obligation to another Muslim to offer him 'Salām' whenever they happen to meet". (*Muslim*)

Hadrat Abu Huraira (God be pleased with him) states: "The most niggardly person is he who lets go an opportunity to say 'Salām'," (*AlAdab-ul-Mufrad*)

9. Always be the first to say 'Salām'. If, God forbid, you are not on good terms with someone, even then you should

take the initiative in offering 'Salām' and making up the quarrel.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"He who takes the initiative in offering 'Salām' is the nearest to God".

(*Abu Dāwūd*)

Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) affirmed : "It is not lawful for any Muslim to severe all connexion with his brother Muslim for a period of more than three days to such extent that if they happen to come across each other, one should turn towards one side and the other should change his course towards the other side. Between these two, he is the superior who is the first to say 'Salam' to the other".

(*Al-Adab-ul-Mufrad*)

Someone submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "When two persons happen to meet each other, who should say 'Salam' first?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "He who is better than the other in the eyes of God".

(*Tirmidhī*).

Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with him) was so much particular in being the first to offer 'Salām' that no one ever succeeded in beating him in this respect.

10. Do offer the 'Salām' by word of mouth and say Assalāmo-'Alaikum in a distinct voice so that the addressee may hear it clearly. There is nothing wrong with making a sign with your hand or nodding your head if need be along with saying the 'Salām'. For example if the person to whom you wish to offer 'Salām' is out of the reach of your voice, or he is unable to hear you because of deafness, you must make a gesture of 'Salām' along with uttering Assalamo-'Alaikum.

Ḥaḍrat 'Abdullah b. 'Umar (God be pleased with

him) has observed : "When you offer 'Salām' to someone, make sure that he hears it, for 'Salām' is the purest and the most blissful prayer vouchsafed by God to man".

(*Al-Adab-ul-Mufrad*).

Ḥaḍrat Asma' daughter, of Yazīd (God be pleased with her) has reported : "One day the Holy Prophet (peace and blessings of Allah be upon him) passed near the mosque where a group of women were seated. While passing by the Holy Prophet (peace and blessings of Allah be upon him) offered 'Salām' to the women with a gesture of his holy hand".

It is evident that the Holy Prophet (peace and blessings of Allah be upon him) made a gesture of the hand along with uttering the words Assalamo-'Alaikum. The Tradition recorded in the Abu Dawud also confirms this point. Ḥaḍrat Asma (God be pleased with her) states that when the Holy Prophet (peace and blessings of Allah be upon him) passed by us, he offered us 'Salam'." It is proper, therefore, to make a gesture of the hand or nod the head if need be, but the words of 'Salam' must be uttered all the same.

11. Be particular in offering 'Salām' to your elders. If you are walking along and some people are sitting on the way, you should be the first to offer them 'Salām'. When you are part of a small group and your small group comes across a larger number of people, the smaller group must take the initiative in saying the 'Salām'. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

    "The younger should be the first to say 'Salām' to the elder ; the passer-by should be the first to offer 'Salām' to those who are sitting ; likewise a smaller group of people should take the initiative in saying 'Salām' to the larger group." (*Al-Adab-ul-Mufrad*)

12. If you are mounted, you must be the first to say 'Salam' to the predestrians and to those who are sitting on the way.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"The mounted should take the initiative in offering the 'Salâm' to the pedestrians ; the pedestrians shonld be the first to offer 'Salām' to those who are sitting on the way ; and a smaller group of people should say 'Salām' to the larger group first". (*Al-Adab-ul-Mufrad*).

13. When you call at somebody's house and enter his sitting room or pass by a crowd or on arrival at a meeting, offer 'Salam'. Similarly, say 'Salām' at the time of taking leave.

"The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"You should offer 'Salam' on arrival at a meeting and say 'Salam' again on leaving the meeting and remember that the recompense for the first 'Salam' is in no way more than the recompense for the second 'Salam'. (The implication is that you should not underrate the importance of offering 'Salam' on taking leave or consider saying of 'Salām' on arrival enough to cover the offering of 'Salām' at the time of leaving.)" (*Tirmidhi*)

14. On arrival at a meeting, offer 'Salam' to the meeting as a whole ; do not offer 'Salam' to a particular person by name. One day Ḥadrat 'Abdullah (God be pleased with him) was seated in the mosque when a supplicant arrived and offered him 'Salam' addressing him by name. Ḥadrat Abdullah observed : "God affirmed Truth and the Holy Prophet (peace and blessings of Allah be upou him) fully discharged his duty of communicating the Divine Message". Afterwards Ḥadrat 'Abdullah (God be pleased with him) went inside his home. The people waited, wondering what his words meant, At last, when he returned, Ḥadrat Tariq (God be pleased with him) enquired : "Sir we could not grasp the sense and substance of your utterance". Ḥadrat 'Abdullah (God be pleased with him) answered : "The

Holy Prophet (peace and blessings of Allah be upon him) affirmed that when the Doomsday will approach near, the people will adopt the custom of saying 'Salām' to particular persons by name on arrival at meetings".

(*Al-Adab-ul-Mufrad*).

15. If an opportunity arises to convey 'Salam' to an elder, a near relative or friend through somebody else or by means of a letter written by someone else, you must take this opportunity to commnuicate your 'Salam'.

Ḥaḍrat 'Āisha (Allah be pleased with her) states: "The Holy Prophet (peace and blessings of Allah be upon him) observed to me, 'Āisha, Gabriel says 'Salam' to you'. I answered :

وَ عَلَيْكُمُ السَّلَامُ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

(بخاری و مسلم)

Wa'alaikumussla mu wa rahmatullahi wa barakatuhu.

(*Bukhari*, *Muslim*)

16. If you arrive at some place where some people are asleep, say 'Salām' in such a low voice that the wakeful may hear it, yet those who are asleep may not be disturbed by your voice.

Ḥaḍrat Miqdad (Allah be pleased with him) reports : "We used to keep some milk for the Holy Prophet (peace and blessings of Allah be upon him). When the Holy Prophet (peace and blessings of Allah be upon him) came home late at night, he used to say 'Salām' in such a manner that those who were asleep might not be disturbed by the sound and the wakeful might hear it. So the Holy Prophet (peace and blessings of Allah be upon him) came and said 'Salām' as usual. (*Muslim*)

17. Make a cheerful and happy response to the 'Salām'. You owe this obligation to your Muslim brother who offers you

a 'Salam'. You should never miss an opportunity to respond to the offer of 'Salam'.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"A Muslim has five rights over another Muslim :

* To make a response to the Salam.
* To visit him if he is lying ill.
* To join in the funeral procession.
* To accept the invitation.
* To respond to a sneeze".

. Furthermore the Holy Prophet (peace and blessings of Allah be upon him) enjoined: "Avoid sitting on the road sides". The people submitted: "O Holy Prophet (peace and blessings of Allah be upon you): It is an unavoidable necessity for us to sit on the roadside." The Holy Prophet (peace and blessings of Allah be upon him) observed: "If it is unavoidable for you to sit on the roadside, then you must discharge certain obligations concerning the roadside." The people submitted: "What are those obligations concerning the roadside ? O Prophet of Allah (peace and blessings of Allah be upon you)"? The Holy Prophet (peace and blessings of Allah be upon him) observed: "To keep your eyes cast down, not to cause inconvenience, to respond to the 'Salām', to preach piety and to forbid people to indulge in wicked deeds."

18. In response to 'Salām', do not just confine yourself to saying 'Wa 'Alaikumus salām', but utter the words ورحمة الله وبركاته *Wa rahmatullahi Wa barakatuhu*

The Holy Qur'an affirms :

وَ اِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَا اَوْ رُدُّوْهَا .

(النساء - ٨٦)

Wa idhā huyyitum bitahiyyattin fahayyu bi-ahsana minha au rudduhā ***(4 : 86)***

"And when ye are greeted with a prayer greet ye with a better prayer than it or repeat it."

The implication is that you should never miss the opportunity of responding to the 'Salam'. Say a better prayer in response by adding more words to the 'Salam', or at least utter the same words. In any case a response to 'Salam' must be made. Hadrat 'Imran b. Haseen (Allah be pleased with him) relates: "The Holy Prophet (peace and blessings of Allah be upon him) was seated when a man came and said السلام عليكم *Assalāmo-'Alaikum*. The Holy Prophet (peace and blessings of Allah be upon him) responded to the 'Salām' and observed: 'Ten' (in other words the man had earned ten virtues). Then a second man arrived and said, السلام عليكم ورحمته الله *Assalamo-Alaikum Wa Rehmatullah*. The Holy Prophet (peace and blessings of Allah be upon him) responded to the 'Salām' and observed: Twenty' (in other words the man had earned twenty virtues). Later a third man came to the presence and said: السلام عليكم ورحمته الله وبركاته *Assalamo-'Alaikum Wa Rehmatullah Wa Barakatuhu* The Holy Prophet (peace and blessings of Allah be upon him) responded to him and observed 'Thirty' (in other words that man had earned thirty virtues). (*Tirmidhi*)

Ḥadrat 'Umar (Allah be pleased with him) has reported: "Once I was riding behind Abu Bakr (Allah be pleased with him) and Abu Bakr (God be pleased with him) said: السلام عليكم *Assalamo 'Alaikum* to every one whom we passed by and every one responded with the words وعليكم السلام ورحمته الله *Wa 'Alaikum Assalam Wa Rehmatullah.* And when Abu Bakr (Allah be pleased with him) said: Assalamo 'Alaikum Wa Rehmatullah, the people responded with the words: Wa 'Alaikum Assalam Wa Rehmatullahi Wa Barakatuhu. Thereupon Abu Bakr (God be pleased

with him) observed: Today the people have surpassed us in excellence to a great extent. (*Al-Adab-ul-Mufrad*)

19. On meeting some one say 'Assalamo 'Alaikum' first. Do not start conversation straightaway. Start conversation only after offering the 'Salām'.

The Holy Prophet (peace and blessings of Allah be upon him) has enjoined:

"Do not respond if somebody starts talking before saying the 'Salām'."

20. Avoid saying 'Salām' under the following conditions :

(1) When people are engaged in reading, listening to or teaching the Holy Qur'an and Hadith.

(2) When some one is either delivering a sermon or is listening to it.

(3) When some one is announcing 'Adhān' or 'Takbīr'.

(4) When a religious topic is being discussed in a meeting or some one is telling what Allah has ordained to us.

(5) When the teacher is engaged in giving a lesson.

(6) When somebody is relieving himself of excretions.

Moreover, under the following conditions, you should not only avoid saying 'Salam' but also express your unconcern and spiritual agony in a discreet manner:

(1) When somebody is engaged in licentiousness and evil acts or merry-making such as is forbidden by Shariah and is thus guilty of contempt of religion.

(2) When someone is defaming religion by uttering abuses, mean and sameless talk, fabricated lies and nonsense or is indulging in obscene jokes.

(3) When someone is propagating views and philosophies which are repugnant to religion and is trying to proselytise people or inciting them to anti religious activities and immoral and unethical manners.

(4) When some one is desecrating religious beliefs and manners and is indicating his inner wickedness and hypocrisy by making fun of the principles and injunctions of the Shariah.

21. Do not take the initiative in offering 'Salām' to the Jews or Christians. The Holy Qur'an affirms the fact that the Jews are the worst nation as regards their disbelief, denial of truth, tyranny and savagery, falsehood and deception. God showered countless bounties upon this nation, yet they always displayed ingratitude to Him and persisted in their foul practices. It is the same nation which assassinated the venerable Prophets (peace be upon them) sent by God. Hence the believer should eschew all such conduct which shows even the slightest trace of respect or esteem for the Jews. On the other hand, the believers should adopt such conduct towards the Jews that they shonld be repeatedly reminded of the fact that recompense for offering the most hideous opposition to Truth is always disgrace and humiliation.

The Holy Prophet (peace and blessings of Allah be upon him) has observed:

"Do not take the initiative in saying 'Salam' to the Jews and Christians. When you meet them on the way, force them to move over to the edge of the road."

(Al-Adab-ul-Mufrad)

The implication is that you should walk with such dignity and in a stately manner that the jews and christians should move over to the edge leaving the road open for you.

22. However, say 'Salam' on arrival at a mixed meeting of the Muslims and polytheists. The Holy Prophet (peace and blessings of Allah be upon him) once passed near a meeting in which Muslims and polytheists were all taking part. On that occasion the Holy Prophet (peace and blessings of Allah be upon him) had said: 'Salam' to the whole meeting."

(Al-Adab-ul-Mufrad)

23. In case an occasion arises to greet a non-Muslim with some words of respect, do not say Assalamo-'Alaikum. Use words like—'Adāb Arz', 'Taslimāt' (respect or honour to you) etc. Do not make a gesture of your hand or nod your head or make any other sign which is repugnant to the tenets and spirit of Islam.

The letter which the Holy Prophet (peace and blessings of Allah be upon him) had addressed to Heracles contained the following words of greetings:

سَلَامٌ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ .

Salāmun'alā manittaba'a alhudā

"Salam be on him who follows Guidance (of the Lord").

24. Do shake hands after saying the 'Salam' in order to express feelings of love, felicity and reverence. The Holy Prophet (peace and blessings of Allah be upon him) himself used to shake hands with people and his illustrious Companions (Allah be pleased with them) also used to shake hands whenever they met each other. In fact, the Holy Prophet (peace and blessings of Allah be upon him) had enjoined upon his Companions (God be pleased with them) to adopt the custom of shaking hands with each other, and had explained the merits and importance of this etiquette in many different ways.

Ḥaḍrat Qatāda (Allah be pleased with him) enquired from Hadrat Anas (Allah be pleased with him): "Was the custom of shaking hands current among the illustrious Companions (Allah be pleased with them)?" Ḥaḍrat Anas (Allah be pleased with him) replied: "Yes, it was."

(*Bukhari*)

Ḥaḍrat Salama b. Dardan (Allah be merciful to him) states: "I saw that Ḥaḍrat Malik b. Anas (Allah be merciful to him) was shaking hands with people. He asked me

'Who are you?' I answered: "I am the slave of Banī Laith". Thereupon he passed his hand three times over my head and observed: "May Allah bless you with goodness and bounty."

On one occasion when some visitors from Yemen arrived, the Holy Prophet (peace and blessings of Allah be upon him) observed to his illustrious Companions (God be pleased with them): "The people of Yemen have come to you and they deserve handshakes more than other visitors,' (*Abu Dawud*)

Ḥaḍrat Huzaifa b. Yaman (Allah be pleased with him) reports: "The Holy Prophet (peace and blessings of Allah be upon him) observed: When two believers meet each other and after exchanging 'Salam' shake hands with each other they are shorn of their sins as dry leaves fall off from the trees". (*Tabrani*)

Ḥaḍrat 'Abdullah b. Mas'ud relates: "The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "To shake hands is to complete your Salām."

25. When a friend, near relative or elder returns from a journey, embrace him in greeting. On reaching Medinah Hadrat Zaid b. Haritha (Allah be pleased with him) went to the Holy Prophet's (peace and blessings of Allah be upon him) house and knocked at the door. The Holy Prophet (peace and blessings of Allah be upon him) dragging his covering sheet behind him reached the door and embraced him and kissed his forehead." (*Tirmidhi*)

Ḥaḍrat Anas (Allah be pleased with him) states: "When the illustrious companions (Allah be pleased with them) happened to meet each other, they shook hands and when any of them returned from the journey he was greeted with an embrace." (*Tabrani*)

Etiquettes of Visiting the Patient

1. You must enquire after the health of the patients. To visit a patient is not only a social require ment or a means of promoting mutual cooperation and sympathy, but it is also a right of a Muslim over another and an essential pre-requisite to devotion to Allah. He who is devoted to Allah cannot remain unconcerned with the creation of God. To evade the obligation of offering sympathy, consolation and assistance to the sick is tantamount to forsaking the remembrance of Allah.

   The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

   "On the Day of Judgment Allah shall ordain : 'O son of Adam ! You did not visit me when I was ailing" ? The man will submit : 'O Creator ! You are Lord of the whole universe. How could I dare enquire after your welfare" ! Allah shall ordain : 'Such and such person from among My creatures fell ill and you did not enquire after his health. If you had gone to enquire after his welfare, you would have found Me there. (In other words you would have earned My Favour and Blessing)". (*Muslim*)

   In addition, the Holy Prophet (peace and blessings of Allah be upon him) observed :

   "A Muslim has six rights over another Muslim". The people submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! What are those rights" ? The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

1. Say 'Salam' to your brother Muslim whenever you meet him.
2. Accept the invitation of your brother Muslim whenever he invites you.
3. Offer proper advice with all sincerety to your brother Muslim whenever he seeks your good advice.
4. When your Muslim brother sneezes and says 'Al-Hamd-o-Lillah', respond with saying 'Yar hamokallah'.
5. Visit your brother Muslim whenever he falls ill and enquire about his health.
6. When a Muslim brother dies, join in his funeral procession". (*Muslim*)

Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"He who enquires after the health of an ailing Muslim brother will find a dwelling place on the highest level of Paradise". (*Al-Adab-ul-Mufrad*)

Ḥadrat Abu Huraira (God be pleased with him) has reported that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"When a person goes to enquire after the health of a Muslim brother or just pays a call on him, a caller from the Heaven pronounces, "you have done well ; your walking is propitious ; you have earned a dwelling place in Paradise". (*Tirmidhi*)

2. Sit towards the head of the patient, pass your hand over his head or body and utter words of sympathy and consolation, so that the patient may start thinking about the reward and recompense awaiting him in the eternal world ; and he may abstain from uttering any remarks showing impatience, or feelings of anguish and complaint.

Ḥadrat 'Āisha bint Sa'ad (Allah be pleased with them) reports that her father related : "Once while in Mecca I fell gravely ill. The Holy Prophet (peace and blessings of

Allah be upon him) came to enquire after my health. I submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! I am leaving behind a great deal of wealth and I have only one daughter. Should I will away two-third of my wealth and leave one-third for my daughter "? The Holy Prophet (peace and blessings of Allah be upon him) observed : "No". I submitted : "Should I then will away half of my property and leave half portion for my daughter" ? The Holy Prophet (peace and blessings of Allah be upon him) observed : 'No'. Thereupon I submitted : "O Holy Prophet of God (peace and blessings of Allah be upon you) ! Should I then will away one-third of my wealth" ? The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, will away one third of your wealth and this is enough". Afterwards, the Holy Prophet of Allah (peace and blessings of Allah be upon him) placed his hand on my forehead and passed it over my face and belly and then said the following prayer :

"O Allah, bless Sa'ad with health and complete his Hijrat". Since then whenever I recall to mind that moment I feel the soothiog sensation of the holy hand of the Holy Prophet (peace and blessings of Allah be upon him) to the depth of my innerself". (*Al-Adab-ul-Mufrad*)

Ḥadrat Zaid b. Arqam (Allah be pleased with him) relates : "Once my eyes became sore. The Holy Prophet (peace and blessings of Allah be upon him) visited me to enquire after my health and said : "Zaid, what do you do when you are suffering from sore eyes". I submitted : "I endure this illness with patience". The Holy Prophet (peace and blessings of Allah be upon him) observed : If you observe patience and endurance while you are afflicted with sore eyes, God shall admit you into Paradise as a reward for this".

Ḥadrat Ibn 'Abbas (Allah be pleased with him) states : "Whenever the Holy Prophet (peace and blessings of Allah be upon him) visited a patient to enquire after his health'

the Prophet (peace and blessings of Allah be upon him) used to sit at the head of the ailing person and repeated the following prayer seven times :

اسأل الله العظيم رب العرش العظيم ان يشفيك .

As'alullah-al-'azima rabb-al arsh-il'- azimi an yashfiyaka'

"I beseech Allah Almighty Who is the Lord of Exalted Heavens to grant you health" !

The Holy Prophet (peace and blessings of Allah be upon him) observed : "The patient will certainly be restored to health if this prayer is offered seven times, except in case the hour of his death has come". (*Mishkat*)

Ḥaḍrat Jabir (Allāh be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) paid a visit to an old lady Umm as-Saib (God be pleased with her) to enquire after her health. Umm as-Saib (Allah be pleased with her) was shivering with intense fever. The Holy Prophet (peace and blessings of Allah be upon him) enquired : "How are you feeling" ? The lady submitted : "May God curse this fever which is oppressing me". On hearing this, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Don't curse the fever. It purges the pious of sins just as the furnace smelts the iron and purifies it of rust". (*Al-Adab-ul-Mufrad*)

3· When you visit a patient, enquire about his condition and pray for his recovery. Whenever the Holy Prophet (peace and blessings of Allah be upon him) visited a patient he first enquired about his health and then used to observe : "لا باس طهور ان شاء الله *Lā ba'sa tuhūrun in shā allahu.* "There is no need to worry. By the Will of God, this illness will disappear and will prove a means of purging you of all sins". Afterwards, the Holy Prophet (peace and blessings of Allah be upon him) used to pass his right hand

over the region of pain and discomfort and say this prayer :

اللهم اذهب البـاس رب الناس اشفـه وانت الشافي لا

شفاء الا شفاءك شفاء لا يغادر سقما . «بخاری ، مسلم»

Allahumma adhhibil-ba'sa rabb-an-nāsi ishfihi wa antash-shāfī lā shifa'a illa shifa'uka shifa'an lā yughādiru saqama. (*Bukhari, Muslim*).

"God ! Remove this pain. O Lord of mankind, grant health to this person. You are the Healer. There is none from whom we expect recovery from illness save You alone——Grant such recovery that this disease may be completely uprooted".

4. Do not sit beside the patient for long, nor make noise near him. However, if the sick person is your intimate friend or a near relation and himself insists on your sitting beside him for a longer time, you should comply with his wishes.

Ḥaḍrat 'Abdullah b. 'Abbas (God be pleased with him) states : "It is part of the Sunnah not to sit for long beside a patient, nor to make noise near him".

5. Do ask the relations of the patient about his condition and express your sympathy. Offer them all possible assistance or co-operation. For example, fetch the doctor, or convey a message about the condition of the patient, or fetch medicines etc. or if required, extend financial help also.

Ḥaḍrat Ibrahim b. Abi Habla (God be merciful to him) relates : "Once my wife fell ill. In those days I used to pay frequent visits to Ḥaḍrat Umm al-Darda (God be pleased with her). Whenever I called on her, she used to enquire : "Say, how is your wife ?" I answered : "She is still indisposed". Thereafter, she used to send for food. I sat down and dined at her home and then

came back. One day, when I called on her and she enquired about my wife's health, I replied: "By the grace and favour of God, she has nearly recovered from her illness. Hadrat Umm al-Darda (God be pleased with her) thereupon observed: "When you used to say that your wife was unwell I used to arrange a meal for you. Now that she has gained her health, I need not arrange a meal for you".

6. Do visit a non-Muslim patient to enquire after his condition. Whenever you get an opportunity invite his attention towards Islam in a discreet manner as illness makes a man more inclined towards God and he gets more receptive to the truth,

   Hadrat Anas (God be pleased with him) reports: "A Jewish boy used to attend on the Holy Prophet (peace and blessings of Allah be upon him). Once he fell ill. The Holy Prophet (peace and blessings of Allah be upon him) visited him to enquire after his health. The Holy Prophet (peace and blessings of Allah be upon him) sat at the head of the boy and conveyed to him the message of Islam. The boy looked to his father, who was standing nearby, as if to seek his opinion. The father said to the boy: "My son, submit to what Abul-Qasim says". So the boy accepted Islam. The Holy Prophet (peace and blessings of Allah be upon him) came out of his house saying: "Thanks God Who saved the boy from Hell-Fire". (*Bukhari*)

7. When you visit the house of a patient to enquire after his health, avoid looking about in the house. Sit in a manner that the immates of the house, particularly the women are not within your sight.

   Once Hadrat 'Abdullah b. Mas'ud (God be pleased with him) went to the house of an ailing person to enquire after his health. He was accompanied by some others also. One of his companions started gazing a lady of the house. When Hadrat 'Abdullah (God be pleased with him) perceived it, he observed to his companion: "It would have been better for you to gouge out your eyes".

8. Do not go to enquire after the health of those who openly indulge in sinful acts and flout the Commands of God unashamedly and obstinately.

Hadrat 'Abdullah b. 'Amr (God be pleased with him) observes : "When the drunkards fall ill, do not go to enquire after their health".

9. When you go to enquire after the health of a patient, request him to pray for you also. It is recorded in Ibn Majah : "When you visit a patient to enquire after his health, request him to pray for you. The prayer of a patient is as much effective as the prayer offered by angels". (The implication is that the angels offer prayers only at the Command of God and hence their prayers are always granted).

Etiquettes of Meeting each other

1. Whomsoever you meet, greet him with a smiling face. Express your sentiments of felicity and take initiative in offering Salam. It will invoke great blessings of God on you.

2. Use no words of greeting other than those enjoined by the Holy Prophet (peace and blessings of Allah be upon him) i.e., 'Assalamo-'Alaikum'. Shake hands if possible and enquire after his health as well as the welfare of his family. The greetings 'Assalamo-'Alaikum' taught by the Holy Prophet (peace and blessings of Allah be upon him) are comprehensive in their connotations and cover all the blessings of this material life as well as our spiritual life and religion. These words signify complete peace and salvation. While shaking hands with somebody, keep it in your mind that the Holy Prophet (peace and blessings of Allah be upon him) never withdrew his hand first, but waited for the other one to release his hand.

3. Put on a clean dress when you go to call on someone ; do not go out in dirty dress nor wear expensive garments while going to visit someone in order to impress him with your costly dress.

4. When you intend to visit someone, make an appointment with him first. Never visit anybody at inconvenient hours. Such a visit is not only an interference in others engagements but also degrades you in their eyes.

5. When someone calls on you, greet him with an affectionate smile. Offer him a seat in a respectful manner and entertain him according to the occasion.

6. When you call on someone, confine yourself to talking about useful matters. Do not waste time in useless conversation, otherwise the people will dislike and avoid you.

7. When you call at somebody's house, stand outside the gate and ask for permission to enter. When permitted to enter, say 'Assalamo-'Alaikum' and enter the house. If you get no response after pronouncing 'Assalamo-'Alaikum' three times, don't mind it and return cheerfully.

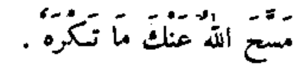
8. While visiting somebody, do not forget to carry some suitable gifts with you. Exchange of gifts deepens feeling of mutual love and affection.

9. If a needy person calls on you, try to fulfil his need to the extent of your means. If he requests you to recommend his case to someone, do it. However, if you cannot comply with his request, you should decline in a polite manner. Do not keep him in hopeful illusions.

10. If you call on someone to seek his assistance in need, tell him your requirement in a courteous manner. If he fulfils your need, thank him. But if he declines, never mind, say 'Salam' to him and return cheerfully.

11. Do not always expect others to call on you. You should also pay visits to others off and on. It is the most pleasant thing to develop social relations and to serve others in need. Keep it in your mind that brothers in faith always develop relations for good ends.

12. If you notice a little straw or any other thing clinging to the face, beard or clothes of the person whom you happen to meet, remove it with your own hands. If the other person does the same for you, thank him and pray for him:



Massahallahu 'anka mā takrah.

"May God remove all such things from you as are displeasing to you".

13. When you visit someone at night, be mindful of his comfort. Do not sit with him for long. If you come to know that he has gone to bed return cheerfully without feeling resentment.

14 When a group of people call on someone, the man who is talking should represent all his companions. Never try to press your importance or give prominence to your own self ignoring the presence of your other campanions.

Etiquettes of Conversation

1. Always speak the truth. Never hesitate speaking the truth even at the greatest risk.

2. Speak only when you must, and always talk with a purpose. Too much talk and useless conversation betrays lack of seriousness. You are accountable before God for every word you utter. The angel of God records.

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ .

Mā yalfizu min qaulin illā ladaihi raqibun 'atīd.

"A supervisor remains vigilant to preserve on record every speech that is uttered by his tongue".

3. Always speak politely. Wear a smile on your face and a sweet tone in your speech. Always speak in a moderate voice. Do not keep your voice so low as to be inaudible to the addressee, nor raise it so loud that the addressee might be over-awed by your voice. The Holy Qur'an affirms :

اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ . «لقمن - ١٩»

Inna ankaral aswāti lasautul hamīr. *(31 : 19)*

Lo ! the harshest of all the voices is the voice of the ass".

4. Do not spoil your tongue with dirty talk. Do not speak ill of others. Never indulge in backbiting. Do not

complain against others. Never indulge in mimicking others to ridicule them. Do not make false promises. Never laugh at others, nor boast of your own superiority or indulge in self-praise. Never get unreasonable and rash in conversation. Do not pass remarks on others or satirize them. Do not call someone by a disgraceful name. Avoid swearing frequently.

5. Always say what is just and fair regardless of any loss to yourself, your friend or relative.

وَ اِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى .

Wa idhā qultum f'adilū wa lau kana dhā qurbā.

"And when you say something, speak what is just even if you are talking about your relative".

6. Be soft-spoken, reasonable and sympathetic in your conversation. Do not utter sharp, harsh and teasing remarks.

7. When women happen to talk with men, they should speak in a clear, straight and rough manner. They ought not speak in delicate, sweet tone lest the listener should entertain any foul expectation.

8. If the impudent wish to entangle you in dialogue or altercation offer them 'Salam' politely and leave them. Those who indulge in loose talk and absurd conversation are the worst lot of the Ummah.

9. Keep in view the mental level and outlook of the man you are talking to so as to make him understand. If the addressee cannot hear or is unable to catch your meaning, repeat what you have said before without any resentment.

10. Always be brief and to the point in your talk. It is unfair to prolong discussion without rhyme or reason.

11. When you wish to explain the tenets of Islam want to speak on the teachings of Islam be simple and clear and speak in a passionate and heart-warming style. To seek

reputation through oratory, to try to impress people with flowery language, to seek popularity among people, to adopt a proud and haughty mien, or to deliver speeches only for the sake of fun or recreation—all these are the worst habits that corrupt the man to the core of his heart.

12. Never indulge in flattery, nor ingratiate with anybody. Always mind your honour and respect and avoid any thing below your dignity.
13. Do not interrupt and interfere in others conversation with out their permission, nor intercept others conversation in order to say something yourself. If, however, you must speak, do so with the permission of other.
14. Speak slowly in a proper and dignified manner. Do not speak in a hurried manner nor indulge in fun and jokes all the time as it degrades you in the eyes of others.
15. If somebody puts a question to you, listen carefully to him and make an answer after careful thought. It is simply foolish to answer the questions without due consideration. If the questions are being put to somebody else, do not be so officious as to give answers yourself.
16. When someone is narrating something, do not say 'we know already'. May be he reveals something new and impresses you by his sincerety and piety.
17. When you talk to someone, give due regard to his age, status and his relationship to you. Do not talk with your parents, teachers and elders in a manner in which you would talk to your friends. Likewise, when you are talking to youngsters, speak with affection and elderly dignity.
18. While engaged in conversation, do not point out towards any one lest he should conceive any misunderstanding or suspicion. Abstain from eavesdropping on others.
19. Listen more and talk less. Do not reveal your secrets to others. Once you disclose a secret to someone, never expect it to remain a secret any more.

Etiquettes of Correspondence

1. Always begin your letter with the words.

بسم الله الرحمن الرحيم

Bismillah irrahmānirrahim.

In the name of Allāh the Beneficient, the Merciful

If you wish to use an abbreviation, you may write.

باسمه تعالى

BiIsmihi Ta'aala.

In the name of Allah, the Exalted

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed: "Any undertaking, which does not commence with utterance of the attribute of God 'Bismillah' remains incomplete and unblessed". Some people write the numerals 786 in place of the words. This practice should however be avoided, because it is the words that carry blessings not the number.

2. Do write your own address in each letter. Never omit your address under the impression that the addressee already knows your address. Your address may not be necessarily preserved by the addressee nor can you be sure that the addressee remembers your address.
3. Write your address on the right hand side leaving a little space in between the margin and the lines of the address. Write your address clearly and take care that it is correct and the spellings of each word are also correct.
4. You must indicate the date below your address.

5. After indicating the date, write a brief 'salutation' to the addressee. Keep your 'salutation' brief and simple, such as may communicate feelings of sincerity and close relationship. Avoid words of salutation, which smack of artificialty and convey a formal sense. Alongwith the salutation or on the next line after it write 'Salam Masnoon' or Assalamo-Alaikun' Do not write words like Ādāb or 'Taslimāt'.

6. If you are sending a letter to a non-Muslim, write words like 'Ādāb' or 'Taslimāt' instead of 'Assalamo-'Alaikum' or 'Salam Masnoon'.

7. After the salutation, write down your message or purpose which you wish to convey to the addressee. Close your letter with a suitable compliment which indicates your relationship to the addressee such as yours obediently, yours sincerely, yours truly etc.

8. Your letter must be legible, clear and simple, so that it may be easily read and understood, and may impress the addressee.

9. Use fluent and polite language in your letter.

10. Be brief, but never miss necessary details to make your point clear.

11. Throughout the letter, from the salutation to the complimentary close, pay due regard to the status of the addressee,

12. Start with a new paragraph for every new point.

13. Adopt a serious style in correspondence and avoid frivolity.

14. Avoid writing letter in hot temper. Never write anything offensive. Always adopt a courteous style in letters.

15. Do not discuss secret matters in general correspondence.

16. Put a dot at the end of each sentence.

17. Do not read a letter addressed to someone else without his permission. This is a grave violation of trust. However, the elders and guardians should, as a matter of duty, go through the letters written or received by their children so

that they may correct and guide them. Islam does not give free licence to the teenagers to indulge in activities that do not conform with the norms and ethics of Islamic society. Before marriage, boys and girls, having no blood relations, are not allowed to mix freely or to write private letters to each other. Hence it is the responsiblity of the parents to keep an eye on the letters written to or by their children till they are married.

18. Keep up a regular correspondence with your relatives and friends conveying to them your welfare.
19. When someone falls ill, or, God forbid, is involved in an accident or some other calamity, do send a letter of concern and sympathy to him.
20. On occasions of ceremony, festivity or any happy development, do send letters of congratulation and joy.
21. Always use blue or black ink for the purpose of writing letters. Do not use a pencil or red ink for correspondence.
22. When some one gives you a letter for the purpose of posting it, never forget to post it without delay. Negligence and delay in such matters speaks of irresponsiblity
23. Send a return card or stamp to those with whom you are not familiar.
24. If you wish to cancel a portion of what you have written already, just cut it with a faint line.
25. While writing a letter, keep in view the interest of the addressee as well, and do not concentrate on the matters of your own choice and interest. You should not only communicate news of the peace and welfare of your own family but enquire about the peace and welfare of the family of the addressee and do not make too many demands even in letters. A man who makes too many demands degrades himself.

Etiquettes of Business

1. Conduct your business diligently and with interest. Earn your living by the sweat of your own brow and do not live as a parasite on others. On one occasion, a man from the tribe of Ansar came to the Holy Prophet (peace and blessings of Allah be upon him) and begged for assistance. The Holy Prophet (peace and blessings of Allah be upon him) enquired : "Do you have anything at home ?" The Companion (God be pleased with him) submitted : "O Holy Prophet of God (peace and blessings of Allah be upon you) ! We have two things only—a canvas which we use as bedding as well as a covering sheet and a bowl for drinking water". The Holy Prophet (peace and blessings of Allah be upon him) commanded : "Bring those two things to me".

   The Companion (God be pleased with him) at once brought both the things to him. The Holy Prophet (peace and blessings of Allah be upon him) auctioned them for two dirhams and handing over the money to the Companion, observed : "Go, buy some food for one dirham and leave it with your family, and buy an axe for the other dirham".

   The Holy Prophet (peace and blessings of Allah be upon him) fixed a handle to the axe with his own auspicious hands and observed to the Companion (God be pleased with him) : "Go to the jungle daily, cut some wood and sell it in the bazar. Come back after fifteen days and report your condition to me". At the end of a fortnight when the Companion (God be pleased with him) returned, he had accumulated a sum of ten

dirhams. The Holy Prophet (peace and blessings of Allah be upon him) was overjoyed and observed : "This hard-earned income is better for thee than begging from others which might leave a stigma of begging on thy face on the Day of Judgement".

2. Carry on your business in right earnest and earn as much as you can so that you may be free from dependence on others. Once the people submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "O Holy Prophet of God (peace and blessings of Allah be upon you) ! Which is the best form of earning ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Earning with your own hands and income from the business which is free from dishonesty and fraud". Ḥadrat Abu Qalaba (God be merciful to him) to observe : "Conduct your business in right earnest in the bazar. This is the way to remain attached to religion and free from all dependence upon others".

3. Promote your business by truthful means. Strictly avoid swearing falsely in the name of God. The Holy Prophet (peace and blessings of Allah be upon him) affirmed : "On the Day of Judgement God shall neither address, nor look at, nor admit that man to Paradise after purging him of sins who endeavours to expand his business by swearing falsely in the name of God". (*Muslim*). Moreover, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Avoid swearing falsely in order to sell your goods. Apparently it looks like promoting your business but in fact it lets your business down and damages the goodwill of your business". (*Muslim*)

4. Be honest and truthworthy in business dealings. Do not turn your lawful earnings into unlawful income by supplying defective goods or by indulging in profiteering. The Prophet of God (peace and blessings of Allah be upon him) has affirmed : "A truthful and honest trader will be a

companion of the Prophets, the righteous and the martyrs on the Day of Judgement". (*Tirmidhi*)

5. Try to supply the best quality of goods to the customers. If a customer seeks your counsel, give him the best possible advice.

6. Take your customers into confidence so that they may trust you as their well-wisher who will never deceive them. The Holy Prophet (peace and blessings of Allah be upon him) has observed : "He who lived on lawful earnings, observed my Sunnah and did not cause mischief to the people will be admitted to Paradise". The people submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! There is a great number of such people at the present time". The Holy Prophet (peace and blessings of Allah be upon him) observed : "Such people will exist even after me". (*Tirmidhi*)

7. Be punctual. Arrive at your place of business in time and remain there steady. The Holy Prophet of God (peace and blessings of Allah be upon him) has observed : "Set out in search of livelihood and lawful earnings early in the morning, for work in the morning is auspicious and brings prosperity".

8. Work hard and demand hard and sincere work from your employees. Discharge your obligations towards your employees with selflessness and generosity and in a liberal and polite manner. Avoid scowling at them frequently or adopting an attitude of suspicion towards them in every matter. The Holy Prophet (peace and blessings of Allah be upon him) observed : "God never blesses a nation with piety where the weak do not get their right".

9. Be polite and liberal to your customers. Never be harsh to those who ask for loan from you neither disappoint them, nor press them unduly hard for return of your loan. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"May God bless the person who observes politeness and courtesy in business dealings and in demanding his money back." (*Bukhari*)

Moreover, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"Any person who craves for the protection of God against the affliction and oppression of the Day of Judgement should allow enough time to the hard-pressed debtor or relieve him of the burden of debt altogether". (*Muslim*)

10. Avoid concealing the defect of the goods and making false representations to the customer. You should openly declare the defects or inferior quality of your goods to the customer. Once the Holy Prophet (peace and blessings of Allah be upon him) passed by a heap of grain. The Holy Prophet (peace and blessings of Allah be upon him) put his hand into the heap and felt that his fingers had caught some dampness. The Prophet of God (peace and blessings of Allah be upou him) enquired from the grain dealer, "What is this ?" The dealer submitted : "O Holy Prophet of God (peace and blessings of Allah be upon you) ! Some rain poured over this heap". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : "Why did you not put the wet grain on top of the heap so that people may readily notice it. The man who deceives people has nothing to do with me".

11. Do not hoard foodstuffs anticipating a rise in prices. Strictly avoid causing distress to the people by such a vicious act. The Prophet (peace and blessings of Allah be upon him) observed : "The hoarder is a sinner". On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed : "How wicked is the hoarder ! When God makes goods cheap, the hoarder is afflicted with sorrow, and when the prices go up, he rejoices". (*Mishkat*)

12. Give the customer full value of his money. Be honest in weights and measures. Stick to one standard of give and take. Addressing the dealers on weights and measures, the Holy Prophet (peace and blessings of Allah be upon him) warned :

"You have been charged with two duties while the people before you have perished only because they failed to fulfil these duties :

The Holy Qur'an affirms :

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ اِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

وَ اِذَا كَالُوهُمْ اَوْ وَزَنُوهُمْ يُخْسِرُونَ اَلاَ يَظُنُّ اُولٰئِكَ اَنَّهُمْ

مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ـ

Wailullil mutaffifīnal-ladhīna idhaktalū 'alan-nasi yastaufūna wa idhā kalūhum auwazanūhum yūkhsirūn' alā yazunnu ū'lāika annahum mab'ūthūna liyaumin azīm. Yauma yaqumunnāsu li-rabbil'ālamīn.

"Woe unto the defrauders ; those when they take the measure from others they demand it full, but if they measure unto them or weigh for them they give less. Do such (men) not consider that they will be raised again unto an aweful Day, the day when (all) mankind stand before the Lord of the worlds ?" (83 : *1-6*)

13. Do compensate for lapses of business ethics and give away in cash and kind as much as you can in the name of God without fail. The Holy Prophet (peace and blessings of Allah be upon him) enjoined upon the traders :

"O traders and businessmen ! There is every chance of exaggeration and lie in selling your commodities.

Hence compensate (your faults) by spending as much as you can (to help the poor and needy) (*Abu Dawud*)

14. And never lose sight of that business which will secure you from the fearful tortures in the life hereafter and pay you in terms of eternal prosperity, peace and pleasure. The Holy Qur'an affirms :

يَاأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ . «الصف ١٠-١١»

Yā ayyuhalladhīna āmanū hal adullukum 'ala tijaratin tunjīkum min 'adhābin alīm. Tu'minūna billāhi wa rasulihi wa tujāhidūna fī sabīlillāhi bi-amwālikum wa anfusikum dhalikum khairullakum in kuntum ta'lamūn.

(61 : *10-11*)

"O ye who believe ! shall I show you a Commerce that will save you from a painful doom ; ye should believe in Allah and His Messenger and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know".

CHAPTER IV

CALL TO RELIGION

وَمَنْ اَحْسَنُ قَوْلاً ، مِمَّنْ دَعَا اِلَى اللهِ وَعَمِلَ صَالِحاً وَ قَالَ

اِنَّنِي مِنَ الْمُسْلِمِين .   (حٰم السَّجده ـ ٣٣)

Wa man Ahsanu qaulam mimman da'ā Ilallāhi wa amila Şālhan Wa qala Innani minal Muslimeen. (41 : 33)

And who is better in speech than him who calleth towards God, and Doeth Right and sayeth.

Lo ! I am of those who surrender (unto Him).

Etiquettes of Communicating Islam

1. Develop full appreciation of the position conferred upon you. You are the successor to the mission of the Holy Prophet (peace and blessings of Allah be upon him) and you have to discharge the same duty of communicating the message of Allah, testiying the truth thaough your practical life and propagating the teachings of Islam which the Holy Prophet (peace and blessings of Allah be upon him) performed all through his holy life. Try to develop the same degree of zeal and fervour for the propagation of Islam which was the unique and distinotive characteristic of the Holy Prophet (peace and blessings of Allah be upon him).

   The Holy Qur'an affirms :

   هُوَ اجْتَبٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ حَرَجٍ مِلَّةَ أَبِيْكُمْ إِبْرَاهِيْمَ هُوَ سَمّٰكُمُ الْمُسْلِمِيْنَ مِنْ قَبْلُ وَفِى هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ ۔

   Huwajtabākum wamā ja'ala 'alaikum fiddīni min harajin millata abīkum Ibrahīma huwa sammā kumul muslimīn. Min qablu wa fī hadhā liyakunar-rasulu shahīdan 'alaikum wa takunū shuhada'a alannās.

   "He hath chosen you and hath not put you in any

hardship in the matter of faith ; follow the faith of your father Abraham. He hath given you the nomenclature of Muslim long ago and in this (Scripture) too, that the Prophet of Allah may testify the truth before you and that you may stand witness to the whole of Mankind".

In other words, the Muslims are the successors to the mission of the Holy Prophet of God (peace and blessings of Allah be upon him) and are required, therefore, to discharge the same duty which the Apostle of God (peace and blessings of Allah be upon him) performed during his auspicious life. In the same manner as the final Prophet of God (peace and blessings of Allah be upon him) struggled day and night by his words and action and made the way of total submission to God clear to the people, the adherents to Islam have also to preach Islam, the religion of God, to all the people of the world and what is more, they have to practise it in their every day life and testify and prove it the religion of truth with the same high sense of duty and missionary zeal.

2. Always keep in view your real position in this world and constantly endeavour to order your life accordingly. You are not like the other people of the world. God has conferred on you a distinction and a privilege. You have been vested with the honour of leading the affairs of the world. You don't believe in extremes and are expected to keep yourself firm on the straight path of Allah with moderation.

The Holy Qur'an affirms :

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ

وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۔ «البقره ۱۴۳»

Wa kadhālika ja'alnākum ummatan wasatan-litakunu shuhadā' a 'alannāsi wa yakunar rasulu 'alaikum shahīdā. (2 : 143)

"Thus we have appointed you a middle nation that ye may be witnesses against mankind and that the Messenger may be a witness against you".

3. Seek knowledge of the real purpose and aim of your life and try to achieve it with confidence and conviction. The real mission and task before the Muslims is to establish and enforce the religion as a whole which the Holy Prophet Muhammad (peace and blessings of Allah be upon him) communicated to the mankind—a religion which contains divine guidance and injunctions in each and every aspect of life such as beliefs and worship, morality, and social, economic and political spheres etc. The Holy Prophet (peace and blessings of Allah be upon him) during his auspicious days enforced Islam with all its details. The Holy Prophet (peace and blessings of Allah be upon him) taught beliefs, principles of morality and the modes of worship; he (peace and blessings of Allah be upon him) established and organised a society on the principles of Islam and brought about countless favours and blessings to the people.

God has affirmed :

شَرَعَ لَكُمْ مِنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَالَّذِىْ اَوْحَيْنَا

اِلَيْكَ وَمَا وَصَّيْنَا بِهٖ اِبْرَاهِيْمَ وَ مُوْسٰى وَعِيْسٰى

اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ . «الشورى ١٣»

Shara'a lakum minaddīni mā wassa bihī Nuhan walladhi auhainā ilaika wa mā wassainā bihī Ibrahīma wa Musa an aqīmud-dīnu wa lā tatafarraqu fīh. (42 : 13)

"He hath ordained for you that religion which He commended unto Noah, and that which We inspire in Thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus saying: Establish the religion and be not divided therein".

4. Always remain determined to eliminate evil and establish good. This is an obligation you owe to your faith to justify your existence as upholders of the truth. Live to achieve this aim and die serving this mission. God has named you as the best people on earth only because you live to uphold the truth and sacrifice even your life for this noble cause.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ. (آل عمران - ١١٠)

Kuntum khaira ummatin ukhrijat linnāsi ta'murūna bilma'arūfi wa tanhauna 'anil munkari wa to'minūna billah. *(3 : 110)*

"Ye are the best Community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency and ye believe in Allah".

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"I swear by Him Who has power over my life, you must enforce virtue and curb evil, otherwise God shall send very soon such calamity over you that you will cry and seek mercy from Allah but you will get no response.

(*Tirmidhi*)

5. Develop missionary zeal and exemplary fervour and enthusiasm for the propagation of the message of God and to save the people of God from the fearful torment of Hell. The Holy Qur'an has acknowledged the unique fervour and

abounding zeal of the Holy Prophet (peace and blessings of Allah be upon him) in the following words :

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا

الْحَدِيْثِ اَسَفًا . (الكهف ٦)

Fala'allaka bākhi'-unnafsaka 'alā āthā-rihim in-lam yo'minū bihādhal hadīthi asafā. (*18 : 6*)

"Yet it may be, if they believe not in this statement, that thou wilt torment thy soul with grief for them.

The Holy Prophet (peace and blessings of Allah be upon him) has himself described his feeling in these words :

"I am like a person who lit a fire and when the surrounding area became bright with light, the moths and insects began to drop in the fire. The person is now trying with all the force at his command to stop these moths and insects from dropping in the fire, but the moths and insects are rushing towards the fire rendering all his efforts ineffective. Likewise, I am trying my level best to draw you back and keep you away from the fire, yet you are bent upon falling in it". (***Mishkāt***).

One day Ḥaḍrat 'A'isha (God be pleased with her) submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "O Prophet of God (peace and blessings of Allah be upon you) ! Have you passed a harder day than the day of Uhud in your life ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, 'A'isha! The day of 'Aqabah was the hardest in my life". This was the day when, dismayed with the people of Mecca, the Holy Prophet (peace and blessings of Allah be upon him) had

visited Ta'if to convey the message of God to the people there. Their chief 'Abd Yalil set ruffians after the Prophet (peace and blessings of Allah be upon him) who hurled stones at him in response to his message of blessing and salvation. The Prophet of God (peace and blessings of Allah be upon him) sustained serious injuries. His whole body was stained with blood and he fainted. Deeply grieved and frustrated, the Holy Prophet (peace and blessings of Allah be upon him) returned to Mecca. When the Prophet (peace and blessingsof Allah be upon him) arrived at Qarn Aththaālib, he had over come his grief God sent the angel of calamity to the Prophet (peace and blessings of Allah be upon him). The angel of torture submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! If you wish I shall collide Abu Qubais with Jabal Ahmar and crush all the wicked between the two mountains. The benefactor of the world (peace and blessings of Allah be upon him) observed : "No, no, let me warn my people of the torments of God. May God open their hearts to accept the truth and concede to the Divine Guidance or else their succeeding generation may submit to the truth." (*Bukhāri, Muslim*).

The Meccans were constantly busy conspiring against the holy Prophet (peace and blessing of Allah be upon him). Some said that the Prophet (peace and blessings of Allah be upon him) should be exiled from the city while others counselled that he should be assassinated. In the mean time a famine struck Mecca. It was such a terrible calamity that the Quraish were constrained to eat leaves and bark of the trees. The children suffered from the terrible agony of hunger and the elder felt restless but helpless over the affliction of their children.

The benefactor of the mankind (peace and blessings of Allah be upon him) was deeply moved by the heart rending distress of the people. His devoted companions (God

be pleased with them) could not bear the grief and uneasines of the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) conveyed his heartfelt sympathy to his deadly foes who had always been after him to harm and tease him and its unhappy memories were still fresh in his mind. The Holy Prophet (peace and blessings of Allah be upon him) sent a sum of five hundred dinars to Abu Sufyan and an equal amount to Safwan with the instruction that the money should be distributed among the famine-stricken people.

Truly speaking, to be sorry for the misguided, to feel disturbed over their wickedness and distress, to be anxious to save them from the wrath of God, to be distressed at their affliction and to have an extra-ordinary craving for their right guidance—such are the attributes of a missionary of truth which create irresistible attraction in his life and an impression uncommon in history

6. Serve your people with selfless devotion and do not ask for any recompense for your devotion from anybody Do whatever good you can only to win the favour of God and expect reward and blessings from Him only. The desire to earn the favour of God and to demand reward and blessings from Him alone lends weight to a man's word and makes him dynamic. God has always been and will remain for ever. He neither sleeps, nor dozes off. No move or activity of man is hidden from Him. He never lets the reward of any of His devotees go waste. He pays more than ones labour and never deprives any one of His blessings. The Prophets (peace and blessings of Allah be upon them) repeatedly observed to their people :

"I demand not any reward or recompense from you. My reward lies with the Lord of the worlds".

7. Do acquire a deep understanding of Islam and be sure that

Islam is the only true religion in the eyes of God. No mode of worship, except the one enjoined by this true religion has any worth before God. God holds only that religion as true and valid which He has revealed in the Holy Qur'an and which the Holy Prophet (peace and blessings of Allah be upon him) translated into practice during his auspicious life. The Holy Qur'an enjoins upon the Prophet of God (peace and blessings of Allah be upon him) to make it clear to the people that he had adopted his path with careful deliberation and full awareness.

قُلْ هٰذِهٖ سَبِيلِي أَدْعُوا إِلَى اللّٰهِ . عَلٰى بَصِيرَةٍ أَنَا وَ مَنِ
اتَّبَعَنِي وَ سُبْحٰنَ اللّٰهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ .

«يوسف ١٠٨»

Qul hādhihi sabīlī ad'ū ilallahi 'ala basīratin ana wa manittaba'ani wa sūbhanallahi wa ma anā minal mushrikīn. (*12 : 108*).

"Say, this is my way. I call on Allah with sure knowledge, I and whosoever followeth me—Glory be to Allah! and I am not of the idolators".

God makes clear affirmation :

وَ مَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِى
الْأٰخِرَةِ مِنَ الْخَاسِرِيْنَ . «آل عمران ٨٥»

Wa man yabtaghi ghairal islāmi dinan falanyūqbala minhu wa huwa fil ākhirati minal khāsirin.

(*3 : 85*)

"And whoso seeketh as religion other than the

surrender (to Allah) it will not be accepted from him and he will be a loser in the Hereafter".

إِنَّ الدِّينَ عِندَ اللهِ الإِسْلَامُ .

In-nad-dīna ind-Allah hil Islām.

"The only religion unto Allah is the surrender (unto Him)". (*3 : 19*).

8. Always keep in mind the loftiness and importance of your ideal and beware it is for the performance of this grand task that God had sent Prophets (peace be upon them) one after another—and be convinced in your own heart that this wealth of religion which the Almighty has vouchsafed to you is the key to attain excellence and honour in the world and Hereafter. The worldly pomp and show which is transitory and short-lived can not be compared with the eternal and inestimable wealth of religion ! The Holy Qur'an affirms :

"And We have bestowed upon you seven oft-repeated verses and a great book, the Qur'an. Hence care not for this mundane wealth We have conferred on others". Addressing the believers of other Revealed Books before Quran, the Holy Qur'an says :

يَا أَهْلَ الْكِتٰبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتّٰى تُقِيمُوا التَّوْرَاةَ

وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ . «المائده ٦٨»

Ya ahlal kitabi lastum 'ala shai-in hatta tuqimuttaurata wal-injila wa ma unzila ilaikum. (*5 : 68*)

"Say: O People of the scripture ! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord".

9. Make constant efforts to grasp the real spirit of religion

and the wisdom it contains. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"God endows, whomsoever He wishes to bless with goodness, with the real understanding and deep insight into religion". (*Bukhāri*, *Muslim*)

As a matter of fact, it is the real knowledge of religion and insight into the spirit of religion which is the fountain-head of all goodness and the man who is deprived of this goodness is deprived of the blessings of this world as well as of the world Hereafter. Such a man can never achieve balance and consistency in life, nor can he truly represent religion in any walk of life.

10. Whatever you wish to proclaim to the world, address it to yourself first. Tell yourself first what you wish to tell others and perform in your own life what you preach to others. The distinction of a missionary of true religion is that he tries to project in himself the true model of his preachings. His deeds and character stand testimony to his words. He himself yearns for the truths he propagates to other as a source of goodness. Whenever the Prophets (peace be upon them) rose to call the people to surrender themselves before God they proclaimed انا اول المسلمين—*Ana awwalul muslimin* (I am the first to surrender before God).

Testify by spoken as well as written word that truth is what you represent. Make it evident through your individual life, family relations, social dealings and through your national and political activities that piety can only be developed by adopting the way of life as enunciated by Islam. This system guarantees stability of homes, emergence of a morally oriented society and a culture and civilization based on justice and equity. Those who ignore the duty of reforming and training their own character and ruminate over the reformation and training of others are completely devoid of commonsense. Their own house is on fire, yet they are carrying about buckets of water

looking for a blaze anywhere else to extinguish. Such people are losers not only in this world but in the Hereafter also. Their inaction in this world will render all their preachings ineffective and weightless and in the next world they shall undergo the most deterrent punishment. It is most hateful in the sight of Allah that they do not practise what they preach and tell others to do what they themselves do not do[1]. The Holy Prophet (peace and blessings of Allah be upon him) has warned such missionaries of Islam who do not de what they preach, of the most fearful punishment. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"A man shall be brought on the Day of Judgement and will be thrown into the Fire. His intestines will spill out due to the Fire. He will then carry around his intestines as a donkey goes round the mill. On seeing him the denizens of hell will gather around him and enquire : "O man, what has become of you ! Are you not the one who preached to us in the world to perform virtuous deeds? Are you not the one who dissuaded us from the performance of evil acts? How did you come into this place despite having performed such pious deeds?" The man will answer : "I did teach you piety, but never cared for it myself. I forbade you to do evil, but performed evil deeds myself". (*Muslim, Bukhāri*)

The portentous account of the night of ascension which the Holy Prophet (peace and blessings of Allah be upon him) related to the people contains a warning for the misguided to reform themselves. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"I beheld some people in the night of ascension whose lips were being clipped with scissors of fire. I enquired from Gabriel (God be pleased with him) : Who are these

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1. 'As-Saf', Verses 2,3.

people ?" Gabriel (God be pleased with him) replied : They are the orators of your Ummah. They preached piety and fear of God to people, but forgot to follow these teachings in their personal lives". (*Mishkat*)

The illustrious Companions (God be pleased with them) also used to issue stern warnings to such misguided and hypocritical people who did not follow what they preached. On one occasion, a person said to Hadrat 'Abdullah b. 'Abbas (God be pleased with him) : "Hadrat I desire to instruct people in piety and forbid them to commit evil deeds. I wish to propagate religion among the people". Hadrat Abdullah enquired : "Have you acquired the proper qualifications for becoming a preacher ?" The person submitted : "Yes, I believe I am capable of performing the task of a missionary". Hadrat ibn 'Abbas (God be pleased with him) observed : "If you do not apprehend any condemnation in the light of three verses of the Holy Qur'an, do preach Islam". The person enquired : "Which three verses do you mean ?" Hadrat ibn 'Abbas (God be pleased with him) answered :

The first verse is :

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ . «البقره ٤٤»

Ata'murūnannāsa bilbirri wa tansauna anfusakum.

(*2 : 44*)

'Enjoin ye righteousness upon mankind while ye yourselves forget to practise it ?"

Ibn 'Abbas (God be pleased with him) then enquired : Do you follow this verse in your practical life fully ?" The man replied : "No". Ibn Abbas (God be pleased with him) then recited the second verse :

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . «الصف ٢»

Limā taqūlūna mā lā taf'alūn (*61 : 2*)

"O ye who believe ! Why say ye that which ye do not ?

Hadrat ibn 'Abbas (God be pleased with him) then asked : "Are you sure you are following this verse". The man replied : "No". Hadrat ibn 'Abbas (God be pleased with him) observed : The third verse is :

مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ . «هود ٨٨»

Mā uridu an ukh'ālifakum ila ma anhākum 'anhu. (*11 : 88*)

"I desire not to do behind your backs that which I ask you not to do."

Tell me now, have you fully carried out the instruction contained in this verse. The man submitted : "No". Whereupon Hadrat Abdullah observed: "Go then and instruct yourself in piety first and forbid your own self from evil".

11. Perform your prayers with full devotion keeping in view its rules, regulations and conditions. In addition to them also offer supererogatory prayers.

No one can propagate religion without establishing a close communion with God. Prayer is the sure means—a means prescribed by God Himself—of establishing a deep connexion with God. God affirmed through a revelation to the Holy Prophet (peace and blessings of Allah be upon him).

يَا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِّصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا . إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا .

Ya ayyuhal muzzammilu qumil-laila illā qalīlan

nisfahu awinqus minhu qalīlan auzid 'alaīhi wa rattilil Qurā'na tartīla. Innā sanulqī 'alaika qaulan thaqila.

"O thou wrapped up in thy raiment! Keep vigil the night long, save a little—a half thereof, or abate a little thereof, or add (a little) thereto and chant the Quran in measure, for We shall charge thee with a word of weight."

(*74 ; 1—5*)

'Charge thee with a word of weight' implies 'Propagation of the Religion of Truth' and truly this responsibility is the most burdensome and heavy of all duties in the world. In order to be able to discharge this duty it is important for you to derive strength from prayer and establish a firm connexion with God.

12. Develop a fondness for and interest in the study of the Holy Qur'an and recite the Book regularly. Recite the Qur'an slowly and with deep concentration during the prayers as well as during the period other than prayers. When the Qur'an is recited with a interest and concentration, it becomes easy to understand and reflect upon the meanings of the Holy Qur'an. As soon as one starts appreciating the charms of the word of Allah, his interest and inquisitiveness increases and he goes deeper and deeper in the Book of Allah. The Holy Qur'an is the only source of guidance and warning. It has been revealed to make the people ponder over its contents and derive benefit from its guidance and warnings, so ponder over the meanings of the Holy Qur'an and learn wisdom from it. Recite the Qur'an with a firm determination to mould your own self as well as your society as a whole according to the injunctions of the Holy Qur'an. Only those can establish the rule of Allah who mould their own thought and action according to the teachings of Quran. He, who forsakes Qur'an, can no longer maintain his allegiance to the faith, nor can he contribute any way in the struggle to establish Islamic system of life Readers of the Qur'an have been advised :

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِيَدَّبَّرُوْآ اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ . «ص ٣٠»

Kitābun anzalnāhu ilaika mubarakun liyaddabbaru wa liyatadhakkara ūlul albāb.

"(This is) a Scripture that We have revealed unto thee, full of blessing—that they may ponder its revelations and that men of understanding may reflect." (*38 : 30*)

Moreover, the readers have been instructed : "Read the Qur'an slowly with pauses." (*73 : 4*)

The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"These hearts get rusted as the iron rusts when water is poured over it." The people submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! Tell us then what cleanses the rust of the hearts ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "The rust of the hearts is cleansed when one remembers death frequently and secondly studies the Qur'an often". (*Mishkāt*)

13. Be grateful to Allah under all circumstances. Look towards those who are below you in terms of material prosperity and social status. It will help you develop a sense of gratitude to Allah.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"Look at those who are below you in in terms of material prosperity and social status. (You will then feel grateful to God). Do not look at those who surpass you in material riches, lest you depreciate the bounties and blessings that the Lord has conferred upon you (as it may foster ingratitude to God)."

14. **Abstain from pleasure-seeking and luxurious living. Be a watchdog of truth who is always on guard and never drops vigil.**

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"How can I live at ease or seek pleasure in life when I know that Israfil[1] stands ready with the trumpet close to his mouth, to sound the call for Doomsday to descend as soon as he receives the Command of God". Addressing the Believers, God affirms in the Holy Qur'an :

وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا
تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ
يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ (الانفال ٦٠)

Wa a'iddu lahum mastat'atum min quwwatin wa min ribātil khaili turhibūna bihī 'aduwwallahi wa 'aduwwakum wa akharīna min dūnihim la 'talamūnahum. Allahu ya'alamuhum wa mā tunfiqū min shai-in fī sabīl-il-lahi yuwaffa ilaikum wa antum la tuzlamūn. (8 : 60)

"Make ready for them all thou canst of (armed) force and of horses tethered that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them whatsoever ye spend in the way of Allah. It will be repaid to you in full and ye will not be wronged."

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1. An angel of Allah vested with the duty of sounding the signal for Deomsday,

15. Be prepared to sacrifice everything for the sake of religion and if needed, be prepared even to migrate from your homeland. Check up yourself off and on as to what extent you have developed this devotion. Giving an account of the emigration of Hadrat Ibrahim (peace be upon him), the Holy Qur'an has urged believers to be prepared to emigrate and offer sacrifices in the following verses :

وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا اِذْ قَالَ لِاَبِيْهِ يٰاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْئًا . يٰاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ فَاتَّبِعْنِيْ اَهْدِكَ صِرَاطًا سَوِيًّا . يٰاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ . اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا . يٰاَبَتِ اِنِّيْ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا . قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰاِبْرٰهِيْمُ . لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا . قَالَ سَلٰمٌ عَلَيْكَ سَاَسْتَغْفِرُ لَكَ رَبِّيْ اِنَّهٗ كَانَ بِيْ حَفِيًّا . وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ عَسٰى اَلَّا اَكُوْنَ بِدُعَآءِ رَبِّيْ شَقِيًّا . «مريم ٤١-٤٨»

Wadhkur filkitābi Ibrāhīm innahu kana siddiqan nabiyyā idh qāla li-abīhi yāabati limā t'abudu ma lā yasm'au wa lā yubsiru wa lā yughnī 'anka shai-ā. Yāabati innī qad jaa'nī minal 'ilmi mā lam ya'tika fattabi'nī ahdika siratan sawiyyā. Yā abati la ta'abu-dushshaitan. Innashshaitana kāna lirrahmani 'asiyyā. Yā abati Innī akhāfu an yamassa adhābum minarrah-māni fatakūna lishshaitani waliyya. Qāla araghibun anta 'an ālihatī ya Ibrahīm. La'illam tantahi la arjumannaka wahjurni maliyya. Qāla salāmun 'alaika sa'astaghfiru-laka rabbī innahu kāna bī hafiyyā. Wa'atazilukum wa mā tad'ūna min dūnillahi wa ad ū rabbī 'asa anlla akūna bidū'āi rabbī shaqiyyā. (*19 : 41-48*)

"And make mention (O Muhammad) in the scripture of Abraham. Lo ! he was a saint, a prophet. When he said unto his father : O my father ! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee ? O my father ! Lo ! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path. O my father ! Serve not the devil. Lo, the devil is a rebel unto the Beneficent. O my father ! Lo ! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil. He said : Rejectest thou my gods, O Abraham ! if thou cease not I shall surely stone thee. Depart from me a long while! He said : Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo ! He was ever gracious unto me, I shall withdraw from you and that unto which ye pray beside Allah and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest."

16. Develop a burning zeal for striving in the way of God, a spirit of fighting with all your means and soul and a pious desire to attain martyrdom in the cause of God. Truly speaking, 'Jihad' is the test of faith and the heart which is devoid of the spirit of Jihad is devoid of faith and right

guidance and may be compared to a desolate ruin in the wilderness. It is really a great privilege to be able to reach the field of Jihad and to gain an opportunity of sacrificing one's life and property in the way of God. In case, the circumstances prevent you from availing of the opportunity to participate in the Jihad ; if you lack means or wherewithal to prove your conviction in the field of Jihad, even then you may be counted among those soldiers in the eyes of God, who either attained martyrdom while fighting for His cause or returned from the field as the winners provided your heart is filled with the zeal of setting out in the way of God, you are ready to sacrifice anything for the cause of Islam and have a burning desire to attain martyrdom. God always takes into account the feelings and sentiments which stir a man to perform heroic deeds in the way of God. On his return from the battle of Tabuk, the Holy Prophet (peace and blessings of Allah be upon him) addressed his illustrious Companions (God be pleased with them) on the way and observed :

"There are some people left behind in Medinah who did set out with you and traversed the valley and remained with you throughout the battle." The Companions (God be pleased with them) were astonished and submitted: "Did they do all this while staying behind in Medinah all the time !" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, they did all this even while staying behind in Medinah all the time, for circumstances forced them to stay back, otherwise they would not have held themselves back of their own accord."

In the Holy Qur'an, God has also praised those people who could not take part in Jihad, despite their burning zeal and were ever afterwards smitten with sorrow over this deprivation.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا

أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا

اَلَّا يَجِدُوا مَا يُنْفِقُوْنَ . «التوبه ۹۲»

'Wa lā alalladhīna idhā mā atauka litaḥmilahum qulta lā ajidu mā aḥmilukum 'alaihi tawallau wa 'āyunuhum tafīdu minaddam' i ḥazanan allā yajidū mā yunfiqūn. *(9 : 92)*

"Nor unto those whom, when they came to thee (asking that thou shouldest mount them thou didst tell : I cannot find whereupon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find means to spend."

The Holy Prophet (peace and blessings of Allah be upon him) observed : "The man who died without waging a struggle in the way of God or had no yearning in his heart to wage such a struggle, has died in a state of hypocrisy". *(Muslim)*

In fact anybody whose heart is devoid of the spirit of fighting in the way of God and of sacrificing his life and resources for the cause of the Almighty is not a true believer.

Etiquettes of Preaching

1. Observe perfect decorum and propriety while preaching and propagating Islam. Adopt such an appropriate, dignified, and calculated technique to communicate your message as to generate fervour and zeal in the listener.

The Holy Qur'an affirms :

اُدْعُ اِلٰى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ

جَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ . «النحل ١٢٥»

Ud'o ilā sabīli rabbika bilhikmati walmau-i-zati-hasanati wa jādilhum billati hiya ahsan. (*16 : 125*)

"Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the better way".

This comprehensive verse of the Holy Qur'an contains instructions regarding three principles :

(1) The call must be made in the most appropriate manner.

(2) The instruction and guidance must be provided in the best possible way.

(3) Discussion and reasoning should be fair aud courteous,

Calling in a wise manner means to communicate your message according to the situation and circumstances aptitude of the people, their intellect and understanding and their social environments and status. Do not waste this

precious treasure of knowledge and wisdom in a haphazard way. Address each class, group or individual according to their ability, capacity, and their mental level. Always start your discussion from such universal truths as are mutually conceded to and pave the way for mutual understanding and agreement.

Arouse one's best sentiments with sincerity and devotion. Create and develop in him an urge and desire to know the truth. Thus he will not only achieve peace of mind but adopt and accept the faith as his own inner urge. It will serve as a source of nourishment for his soul and a tranquilizer for his passions and sentiments.

* To be courteous in criticism and discussion means that you should offer constructive criticism. Your criticism should reflect your earnestness and sincerity. Your style should be so convincing and simple that the intransigence, hate, obstinacy, prejudice or pride may get no inlet Your approach should be so rational and impressive and your discussion so charming and thought provoking as to make the listener think over your arguments and to feel an irresistible attraction towards the truth. Whenever you feel intransigence in attitude and reasoning, stop discussion and take leave.

2. Propagate religion as a whole and do not add to or expunge anything from its teachings or principles of your own accord. The preacher of Islam has no discretion to project what he thinks fit and to withhold what he does not think fit to project.

God affirms :

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ

لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي

اَنْ اُبَدِّلَهٗ مِنْ تِلْقَاۤئِ نَفْسِىْ . اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰى

اِلَىَّ اِنِّىْ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ . قُلْ

لَّوْ شَاۤءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَاۤ اَدْرٰكُمْ بِهٖ فَقَدْ لَبِثْتُ

فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ . اَفَلَا تَعْقِلُوْنَ . فَمَنْ اَظْلَمُ مِمَّنِ

افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ . اِنَّهٗ لَا يُفْلِحُ

الْمُجْرِمُوْنَ . «يونس ١٥-١٧»

Wa-idhā tutla'alaihim ayatunā bayyinātin qālalladhina lā yarjūna liqaana'ti biqurānin ghairi hazā au baddilhu qul mā yakūnu li an ubaddilahu min. tilqai' nafsi in attabiu illā mā yūhā ilayya inni akhāfu in 'asaitu rabbi 'adhāba yaumin 'azim. Qul lau shaallahu ma talautuhu 'alaikum wala adrākum bihi faqad labithtu-fikum umran min qablihi afala t'aqilūn. Faman azlamu-mimmaniftara 'alallahi kadhiban au kadhdhaba bi-āyātihi. Innahu lā yuflihul mujrimūn. *(10 : 15-17).*

"And when Our clear revelations are recited unto them they who look not for the meeting with us say : Bring a lecture other than this, or change it. Say (O Muhammad) : It is not for me to change it of my own accord. I only follow that which is inspired in me : Lo ! if I disobey my Lord I fear the retribution of an aweful day. Say : If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no

sense ? Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations ? Lo ! the guilty never are successful.

However unfavourable the circumstances may be, the preacher must propagate religion in its true and whole form. It is a hideous crime to introduce innovations into or to make alterations in the principles and teachings ordained by Allah to suit the prevailing trends. The people who are guilty of such alterations are the losers in this world as well as in the world Hereafter. Islam is a religion ordained by God who is All Knowing and Omniptent. His knowledge is eternal and there is nothing beyond His knowledge. He errs not, and has complete knowledge of whole of this universe right from beginning to the end. Whatever be the human conquests in the field of science and technology, discoveries and explanations, all are subject to the Supreme Will of Allah. Nobody has got any right to make any addition or alteration in the Code of life ordained by Him. So much so that the Holy Prophet (p. b. u. h.), through whom this code of life has been conveyed to us, has been introduced to us as the most ideal servant of Allah who follows what is ordained to him in letter and spirit and dares not overrule His mandate.

3. Convey the message of Islam in a natural way, so that it may not be taken as an unnatural burden The people may take it as a remedy for all their ills and sufferings instead of feeling scared and developing hatred against it. You should be so polite and rational in conveying the message of Islam to the people that they may feel an iresistible attraction towards Islam. Hadrat Mu'awiya ibn Hakam (God be pleased with him) states: "Once I was saying prayers behind the Holy Prophet (peace and blessings of Allah beupon him) when a man sneezed. I responded to the sneeze by saying یرحمک اللہ in the course of the prayer. The people began to stare at me. I said : "May God bless you ! Why are you staring at me ? The people indicated to me by

gestures to keep quiet. I kept quiet. When the prayer was over, the Holy Prophet (peace and blessings of Allah be upon him and may my father and mother be sacrificed for him, never did I see a better guide and teacher before or after him) neither reproached me, nor beat me, nor blamed me. He only said to me "Look. This is prayer and it is not admissible to talk during the prayer. Prayer is meant to acknowledge the purity, supremacy and exaltedness of God and to recite the Holy Qur'an".

4. Be moderate in your writing, speech and conversation while conveying the message and call of Islam so that the listeners may feel hopeful as well as seized with awe. Neither overstress the terrifying aspects of the punishment for sins, lest the people should lose all hopes of mercy from Allah and consider salvation not only difficult but impossible; nor should you present such a rosy and one-sided picture of the kindness and forgiveness of God that people become fearless and irresponsible in their actions and feel free to transgress the divine commands trusting upon the Munificence and Forgiving Nature of the Lord.

Hadrat 'Ali (God be pleased with him) observed :

"The best scholar is he who invites the people to obey and submit before Allah in such a manner that people do not lose hope in God ; he neither gives them allowances to commit transgressions against the Law of God nor makes them fearless of Divine punishment."

5. Observe perseverance and constancy in missionary activities. Continue implementing your programme with fortitude and a high sense of responsibility. Avoid the habit of abandoning your programmes half-way and chalking out new schemes. Do little, but do it steadily.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"The best deed is the one which, however little it may be, is done constantly and regularly".

6. Meet all hardships and trials that confront you while preaching and propagating Islam cheerfully and with patience and fortitude

The Holy Qur'an affirms :

وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ .

(لقمٰن - ١٧)

Wa'mur bilma'rufi wanha'anil munkari wasbir 'alā mā asābaka. *(31: 17)*

"And enjoin kindness and forbid iniquity and persevere whatever may befall thee".

Hardships and difficulties do come in the way of truth and submission to Allah, These trials and hardships strengthen faith in Allah and season one's character and morals. This is why Allah puts those to trial who claim to be His servants and the trial gets harder and harder for those who are better seasoned in faith and devotion.

God affirms :

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ

الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصّٰبِرِينَ الَّذِينَ إِذَا

أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ .

أُولٰئِكَ عَلَيْهِمْ صَلَوٰتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولٰئِكَ هُمُ

المهتدون ۔ (البقرہ ۱۵۷ ۔ ۱۵۵)

Walanablu wannakum bishai-im minal khaufi walju'i wa naqsim minalamwāli wal anfusi wassamarāt wa bashshirissābirīnalladhīna idha asabathum musibatun qālū innālillahi wa innā ilaihi rāji'ūn. Ulāi'ka 'alaihim salawātum min rabbihim wa rahmatun wa ūlā'ika humul muhtadūn (*2 : 155-57*)

"And most certainly shall We try you by means of some fear, and hunger and loss of worldly goods, lives and fruits. and glad tidings to the patient who, when adversity overtakes them, say : Surely Allah's we are, and unto Him we are to return. It is they, upon whom there are blessings of their Lord and (His) mercy and it is they alone who are guided aright."

'Ḥaḍrat Sa'd (God be pleased with him) submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "O Prophet of God (peace and blessings of Allah be upon you) ! Which person is put to the severest trial ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "The persons who are put to the severest trials are firstly the Prophets of God (peace be upon them), then those who are nearest to the prophets in conviction and devotion, and then those who are next to them in their faith and submission. In fact one is tried according to his conviction and devotion. Whoever is firm in his conviction and devotion is put to a hard test and whoever is weak in faith and submission is confronted with a mild trial and these trials continue till a man is purged of all traces of sin." (*Mishkāt*)

Recounting his own experience, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Never was a man more persecuted in the way of Allah than I was and never was a man more threatened in the way of Allah as I was. We spent thirty days and thirty

nights in such state that Bilal (God be pleased with him) and I had nothing that a living being could eat, save some little provisions in the small pack which Bilal (God be pleased with him) kept under his arm." *(Tirmidhi)*

The Holy Prophet (peace and blessings of Allah be upon him) also affirmed :

"Any person who will make an effort to be patient shall be granted patience by Allah. And there is no blessing which encompasses more good than patience."

(Bukhari, Muslim)

In fact, trials are essential for strengthening and carrying forward the movement. No movement can achieve success without passing through periods of trial, especially a movement which calls for a universal revolution in human society and plans to raise the social structure of human life on entirely new foundations.

Reminiscing about the days when the stone-hearted Meccans were perpetrating endless tortures on the Holy Prophet (peace and blessings of Allah be upon him) and his illustrious Companions (God be pleased with them), Ḥadrat Khabbab ibn al-Arat (God be pleased with him) related :

"The Holy Prophet (peace and blessings of Allah be upon him) was resting with a sheet placed under his sacred head in the shade of *Bait-Allah* (House of God) when we reached his presence with the complaint : "O Prophet of God (peace and blessings of Allah be upon you) ! Don't you seek aid for us from God ! Don't you pray for an end to this oppression ! (How long will this period of trial continue and when will it come to an end !). The Holy Prophet (peace and blessings of Allah be upon him) heard our complaint and observed : There had been people before you who faced unprecedented trials and oppressions. Often one of them was made to stand in a pit, half buried in the ground, and his body was sliced into two parts with a saw

like a log of wood, yet the man refused to renounce his faith Their flesh was pierced through with steel combs till the iron nails reached the bones and the fibres, yet the devotees of God did not resile from truth. By God, Islam shall prevail and you will see (such a state of peace and security) that a man riding from San'aa (the Capital of Yemen) to Hadramut will have nothing to fear on the way except Allah. The shepherds will only fear the wolves lest they should carry off their goats. But, alas, you show impatience." (*Bukhari*)

Hadrat Mua'wiya (God be pleased with him) relates: "I have heard the Holy Prophet (peace and blessings of Allah be upon him) observing, "There shall always remain a group among my Ummah who will defend Islam and their faith. Those who do not support them or oppose them shall never be able to destroy or eliminate them till the final word from Allah. These defenders of Faith shall remain firm in their conviction. (*Bukhari, Muslim*)

7. Do not show undue toleration, or shower undeserved praise on any one, nor sacrifice principles under any circumstances. In affirmation of a virtue of the believers, the Holy Qur'an says :

أَشِدَّاءُ عَلَى الْكُفَّارِ .

Ashiddāu 'alal kuffār.

"They deal strictly with the non-believers."

In other words, the believers are extremely strict about matters of religion and principle and under no circumstances do they compromise their principles or tolerate wrong-doing. They can bear anything, but cannot sacrifice their religion or principles. God has transmitted through the Holy Prophet (peace and blessings of Allah be upon him) the following to the Muslims :

فَلِذَٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۔

Falidhalika fad'u wastaqim kama umirta wala tattab'i ahwaahum.

"Unto this then summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts."

Accommodation for wrong-doing, undue toleration and compromise with falsehood are the weaknesses that destroy one's faith and religion.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"When the tribe of Israel began to transgress the commands of God, their learned men checked them, but they did not refrain from their wicked deeds. Their learned men instead of boycotting their society, continued to attend their company and ate and drank with them. Consequently God equated these pious Ulemas with the transgreessors and cursed them through His Prophets, Ḥaḍrat Dawud and Ḥaḍrat 'Isa (peace and blessings of Allah be upon them). God cursed the Israelites because they followed the path of disobedience to God and went too far on this way." The reporter of this Tradition 'Abdullah b. Mas'ud (God be pleased with him) relates : "The Holy Prophet (peace and blessings of Allah be upon him) changed his reclining posture and sat erect and observed : No, I swear by Him Who hath power over my life, you will certainly continue to enforce virtue and curb evil and you will hold the hand of the oppressor and bend the tyrant before truth. If you do not act as you must, you too shall assimilate with them and God shall withhold all His blessings and guidance from you and forsake you completely, just as He

deprived the Israelites of His clemency.

8. To train and reform your children and to prepare them for the duty of establishing religion is not only your foremost obligation, but a logical sphere of your activity. On the other hand, it is unwise and unnatural to ignore your children and get yourself busy in missionary activities outside. It is a gross negligence and an escape from duty. It is as if you leave your own family writhing in agony of hunger and thirst during famine and go out in search of the needy to distribute grain among them to display your munificence. It shows that you are quite incapable of perceiving the suffering of hunger and thirst and are devoid of the sense of kinship and love; nor can you appreciate the wisdom that lies behind the act of distributing grain. The Holy Qur'an enjoins upon the believers:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا.

Yā-ayyuhalladhīna āmanū qū anfusakum wa ahlīkum nārā.

"O Believers! Save yourselves and your families from the fire of Hell".

The Holy Prophet (peace and blessings of Allah be upon him) has elucidated the same verse as follows:

"Each one of you is a guardian and is charged with a responsibility, and each one of you shall be held accountable for those who have been placed under your care. The ruler is a guardian and he shall be held to account for the affairs of his subjects. The husband is the guardian of his family; the woman is the guardian of her husband's home and children. So each one of you is a guardian and charged with a responsibility and each one of you shall be called to account for the affairs of those who have been placed under your care". (*Bukhāri, Muslim*)

9. Expend some care upon reforming and cultivating your neighbours and the people living around you and consider this task as a part of your duty.

The Holy Prophet (peace and blessings of Allah be upon him) delivered a sermon one day and in the course of his sermon praised some Muslims and then observed: "Why is it so that some people do not impart religious knowledge to their neighbours and do not season them in religion, neither do they warn them of the fearful consequences of their ignorance of religion, nor restrain them from committing evil deeds ? And why is it so that some of you do not care to learn religion from their neighbours and do not acquire an understanding of its purpose and spirit, nor do they try to ascertain the fearful consequences of remaining ignorant of religion. By God ! The people must teach religion to their neighbours and inculcate an understanding of religion among them. The people should guide their neighbours, give them good counsel and restrain them from wrong and evil. Besides, it is the duty of people to learn religion from their neighbours, acquire an understanding of religion and accept their counsels or else I shall punish them soon". The Holy Prophet (peace and blessings of Allah be upon him) then descended from the pulpit concluding his sermon.

Those who were present there enquired from each other: Against whom the Holy Prophet (peace and blessings of Allah be upon him) delivered this warning ?" The others said, "The Holy Prophet (peace and blessings of Allah be upon him) was alluding in his speech to the people of the tribe of Ash'ar. These people are well-versed in religion, but their neighbours, who live in the Oasis, are ignorant yokels". When the people of the tribe of Ash'ar came to know of the sermon delivered by the Holy Prophet (peace and blessings of Allah be upon him) they presented themselves before the Holy Prophet (peace and blessings of Allah be upon him)

and submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! You were pleased to shower praise on some people and expressed your displeasure towards us. Kindly let us know what is wrong with us ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "It is the duty of the people to teach religion to their neighbours ; they ought to preach to them, educate them and restrain them from wrong and evil. Likewise it is the duty of the people to learn religion from their neighbours and to accept their counsels. They should also cultivate an understanding of religion, otherwise I shall punish them soon in this world". The people of the tribe of Ash'ar again submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! Should we inculcate the spirit of religion among others ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "Yes, indeed, it is your duty". Thereupon the people submitted : "O Holy Prophet (peace and blessings of Allah be upon you) ! Allow us a grace period of one year". The Holy Prophet (peace and blessings of Allah be upon him) granted them a grace period of one year within which they were to teach religion to their neighbours and inculcate an understanding of religion among them. The Holy Prophet (peace and blessings of Allah be upon him) then recited the following verses :

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَالِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ . كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ .

Lu-'inalladhīna kafaru min banī Israila alā lisāni Dauda wa Īsabni Maryama dhalika bimā 'asaw wa kānū ya' tadūn. Kānū lā yatanā hauna 'an munkarin f'aalūhu labi'sa ma kānū yaf'alūn. (5 : 78-79)

"Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was they used to do".

10. Respect and give due regard to the religious beliefs and sentiments of the people among whom you are performing your pleasant duty of preaching and propagating religion. Do not desecrate the names of their forbears or leaders ; neither attack their beliefs, nor denounce their religious doctrines. You should preach your religion in a positive manner with sense and wisdom. Your criticism, instead of provoking the listeners, shall be earnestly aimed at driving home your preachings to them. Impassioned criticism and disparaging speech never succeeds in bringing about the desired change in the addressee. On the other hand, there is an ever present danger in this case that feelings of pride in ignorance and prejudice may be ignited in the listener and under their influence he may pass impudent remarks upon God and religion and instead of drawing near to religion may go farther astray.

The Holy Qur'an affirms :

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا

بِغَيْرِ عِلْمٍ .

Wa lā tasubbulladhīna yad'ūna min dūnillahi fayasubbullaha 'adwan bighairi 'ilm.

"(O Believers !) Do not revile those whom they call besides Allah lest they should unknowingly take to reviling Allah out of enmity".

11. When you become a missionary for spreading the message of God, you should confine your activities to calling people towards God and nothing else. Do not call the people of God towards anything other than God ; do not issue your

call in the name of a country, people, race, or language; nor call them on behalf of a party. The objective of the believer is to obey the Will of God. Call people towards total submission to God and cultivate an assurance among them that the slave's duty is to worship his Creator and Master, be it in the sphere of his individual or family life, or in social and political affairs. The slave should obey in all spheres of his life the order of his Lord and Creator and submit to His Law with sincerety and devotion. A Muslim can have no objective before him other than this. He should, therefore call others also to achieve this objective. Whenever the believer should dare turn his back upon the Commands of God and set up anything else than obedience to the Will of Allah as his objective, he shall be condemned and rejected in both the worlds.

وَ مَنْ اَحْسَنُ قَوْلاً مِّمَّنْ دَعَا اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ

اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ .

Wa man ahsanu qaulan mimman da'ā ilallahi wa 'amila sālihan wa qāla innanī minal muslimīn.

"Who is better in speech than he who calls people towards God, acts righteously and says 'I am surely of those who submit'".

Etiquettes of Discipline and Organization

1. Form a strong organization for propagating religion and make a concentrated and collective struggle to establish Islamic Order.

وَلْتَكُنْ مِنْكُمْ اُمَّةٌ يَدْعُوْنَ اِلَى الْخَيْرِ وَ يَاْمُرُوْنَ بِالْمَعْرُوْفِ

وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ .

wal takun minkum ummatun yad'ūna ilalkhairi wa ya'murūna bil ma'rūfi wa yanhauna 'anil munkar.

> "And there must exist at least a group among you which should call people towards goodness enjoining good and prohibiting wrong and evil.

"Al-Khair" denotes all that is naturally good and which has always been regarded as good by human nature and which has been attested as good by the revealed Books. A comprehensive and systematic form of all that is good and virtuous is the religion of God which the Apostles (peace be upon them) have been transmitting to the world in every successive epoch and whose final, complete, authentic and fully preserved form is the Quran and Sunnah which the Holy Prophet Muhammad (peace and blessings of Allah be upon him) bequeathed to the Ummah. To call people towards this good and to enrich the world with virtue it is imperative that Muslims should form a party and perform this duty in an organized

manner. They should forge strong and well-kint front and launch a well-organized and concentrated struggle to eliminate the wrong and evil from every sphere of life. Allah describes this unity and strength of the Muslims with appreciation and praise and lauds their collective and concentrated struggle.

انّ اللہ یحبُّ الّذین یقاتلون فی سبیلہ صفًّا کانّھم بنیانٌ مرصوص ۔

Innallaha yuhibbulladhīna yuqātilūna fī sabīlihī saffan kaannahum bunyānum marsūs.

Verily God loves those who fight in His cause arrayed in ranks as though they were a structure cemented with molten lead.

Stressing the importance of collective struggle and advising Muslims to live as an organized body, the Holy Prophet (peace and blessings of Allah be upon him) observed:

"Three men who live in a jungle are forbidden to live together save they choose one from among themselves as their Amir (chief)". (*Muntaqa*)

Further the Holy Prophet (peace and blessings of Allah be upon him) observed:

"The person who wishes to secure a dwelling place in the centre of Paradise ought to remain firmly attached to the "Al-Jama'at" for the devil haunts a single person, but if two persons join together, the devil runs away as far as possible.

"Al-Jama'at" implies a well-organized society of Muslims which is governed by the rule of Shariah under a Muslim Caliph and the Muslims as a whole agree and concede to his authority and leadership. In such a situation there is no justification, whatsoever, for any Muslim to keep

himself away and aloof from such a society. In case such a society and such an organization does not exist make an all out concentrated and collective efforts to bring about such a society which is called Al-Jama'at in Islamic terminology.

2. Make Islam the foundation of your unity and organization as the distinguishing feature of an Islamic organisation is nothing but total submission to Allah. Any organisation , unity or alliance based on any thing other than total cubmission to Allah shall not be termed as Islamic, as it is not based on the foundation of Islam. The real base of brotherhood and bond of unity is Islam and Islam only. Anything other than Islam cannot cement relations of brotherhood and unison. It will rather disperse and disintegrate the people and instead of forming a powerful and well-knit unit and organization with singularty of purpose and procedure, they will be divided into several sects and factions.

If you form a party, the only objective before you should be to establish the rule of God and all your struggle and efforts should be devoted to achieve this goal only.

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاءً فَاَلَّفَ بَيْنَ قُلُوبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهِ اِخْوَانًا . «آل عمران ۱۰۳»

Wa'atasimū bihablillahi jamī'an• walā tafarraqū wadhkurū n'imatallahi 'alaikum idh kuntum a'dā'an fa-allafa baina qulūbikum fa-asbahtum bin'imatihī ikhwānā. (3 : 103)

The Holy Qur'an affirms:

"And hold fast all of you together to this rope of Allah and do not separate. And remember Allah's favour unto you how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace

'The rope of God, means Islam, the 'Religion of God'. According to the Holy Qur'an, it is Islam which forms the basis of the unity and organisation for Muslims. Anything else will only divide them into a number of factions instead of uniting and unifying them.

3. Love those working for the cause of Islam from the core of your heart and consider this connexion as the most impor tant and the most inestimable of all connexions.

Describing the characteristics of the believers, the Holy Qur'an affirms:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللّٰهَ وَ رَسُولَهُ وَ لَوْ كَانُوا اٰبَاءَهُمْ اَوْ اَبْنَاءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيرَتَهُمْ . «المجادله ۲۲»

Lā tajidu qauman yuminūna billahi walyaumil ākhiri yuwāddūna man hād-dallāha wa rasūlahu wa lau kanū abā'ahum au abnā'ahum au ikhwānahum au ashīratahum. (*58 : 22*).

"Then will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His Messenger even though they be their fathers or their sons or their brothers or their clan.

4. Extend support and good counsel to your colleagues in the party and keep alive the spirit of mutual guidance and advice in your party life, for this is the real key to success.

وَالْعَصْرِ اِنَّ الْاِنْسَانَ لَفِي خُسْرٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوْا

الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۔

Wal'asri innal insāna lafī khusrin illalladhīn āmanū wa 'amilussālihāti wata wāsau bil haqqi wa tawāsaubissabr.

By the time, surely man is ever in a state of loss except those who believe and do righteous deeds and exhort one another to preach Truth and exhort one another to be steadfast.

5. Observe party discipline with full care, and do not consider it only a means of strengthening your party, but deem it as a religious duty.

God affirms:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ اِذَا كَانُوْا

مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ اِنَّ الَّذِيْنَ .

يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ .

«النور ٦٢»

Innamal mo'minunal-ladhīna āmanū billahi wa rasūlihi wa idhā kanu ma'ahu 'alā amrin jami-'in lam yadh-habu hatta yasta'-dhinūhu. Innalladhīna yasta'dhinū-naka ulāikalladhīna yo'minūna billahi wa rasūlihi. (24 : 62)

"They only are true believers who believe in Allah and His Messenger and when they are with him on some common errand go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His Messenger".

Party discipline and loyalty and devotion to the leader is not only a legal point, but an important issue of Shar iah. The Holy Qur'an has affirmed the true faith of those who are loyal to party discipline and in no case abandon their party duty without leave of their leader.

6. Extend sincere co-operation in all the good works that are being carried out by the party and exert yourself to the maximum in this effort. Do not stain the purity of your moral character by entertaining any evil sentiments such as selfishness, or personal motives and self-glorification.

   The Holy Qur'an enjoins upon the believers:

   وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

   Wata'āwanū 'alalbirri wattaqwā.

   "And co-operate with each other in good works of piety and God-fearing".

7. Maintain cordial relations with your colleagues. If at times a difference of opinion arises, resolve the dispute at once and keep your heart clear of any feelings of grudge.

   فَاتَّقُوا اللّٰهَ وَاَصْلِحُوا ذَاتَ بَيْنِكُمْ

   Fattaqullāha wa-aslihu dhāta bainikum.

   "So fear God and maintain cordial relations among yourselves".

8. Obey the Amir of the Islamic Party with all sincerety and in good spirit and remain loyal and devoted to him.

   The Holy Prophet (peace and blessings of Allah be upon him) has observed:

   "It is the duty of the Muslims to listen to and obey the order of their leader, regardless of the consideration

whether such an order is agreeable or disagreeable to them, provided such an order does not constitute a transgression of God's law. In case such an order is issued as is repugnant to God's law, it should not be listened to, nor obeyed. (*Bukhari Muslim*)

Hadrat Tamim Dari reports that the Holy Prophet (peace and blessings of Allah be upon him) observed:

"Religion means devotion and loyalty". The Holy Prophet (peace and blessings of Allah be upon him) repeated this observation three times. Thereupon we submitted: "Devotion and loyalty to whom ?" The Holy Prophet (peace and blessingsof Allah be upon him) observed: "Devotion and loyalty to God, His Messenger, His Book, the leaders of Muslims and the mass of Muslims."

(*Muslim*)

9. Avoid party chauvinism, bigotry and factionalism. Cooperate with everyone with an open heart and in good cheer. Esteem those who are working for the canse of religion. Deal with them in good faith and sincerity and consider them as your colleagues and comrades. All those who work for the cause of religion are in reality supporters and helpers of one another. The goal of everyone of them is the glory of religion and all of them wish to serve religion according to their lights. It is auspicious and fruitful to point out each other's faults in a spirit of friendship and understanding and to focus attention on correct mode of thought and action. On the other hand, it is below the dignity and office of the preachers of religion to indulge in such despicable conduct as hatred, friction, envy, grudge, confrontation and hostile propaganda against each other. The character of the preachers must be clear of all these blemishes who sincerely and truly wish to expond their energies and talents in the way of God and to render some service to the cause of Islam during their lifetime.

Etiquettes of Leadership

1. To lead and guide the Islamic party choose a person who excels others in piety and fear of God. Heritage nor wealth is the basis of leadership or eminence in Islam. The best person in Islam is he who fears God most.

   The Holy Qur'an affirms :

   يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ

   «الحجرات ـ ١٣»

   Ya-ayyuhannāsu innā khalaqnākum min dhakarin wa unthā wa ja'alnākum shuūban wa qabāi'la lita'ārafu inna akramakum 'indallahi atqākum. *(49 :13)*

   "O mankind ! Lo ! we have created you male and female, and have made you nations and tribes so that ye may know one another. Lo ! the noblest of you in the sight of Allah, is the best in conduct."

2. Regard the election of a leader as a sacred duty and use your vote as a trust from God only in favour of person who in your view is best qualified to discharge the onerous responsibility of leadership.

   God affirms :

   إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا . «النساء ٥٨»

Innallaha ya'murukum an tuaddul amānāti ilā ahlihā.
(4 : 58),

"Lo ! Allah Commandeth you that you restore deposits to their owners."

This is a precise principle which encompasses all kinds of trusts. In the context of this Chapter 'trusts denote the responsibilities of an Islamic Party *i. e.* the duty of leadership should be vested by open choice in such a person who is the best qualified among you to discharge the onerous responsibility of leadership. To cast your vote in this case in a partisan spirit or to show undue favour or to act under the influence of other extraneous factors is a breach of trust. The character of a believer must be free from the taint of breach of trust.

3. If you are to lead an Islamic Party, you should be fully conscious of your responsibilities and should discharge your duty with complete honesty, diligence, sense of responsibility and energy.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"God shall ban the entry of that person into Paradise who is entrusted the duty of administering the affairs of Muslim society and he betrays their trust".

(*Bukhāri, Muslim*)

The Holy Prophet (peace and blessings ef Allah be upon him) also observed :

"The person who accepts the charge of administering the affairs of Muslims and then does not serve their interests and does not tire himself out in their service to the same extent that he tires himself out to fulfil his own personal needs, God shall throw such a man headlong into the fire of Hell". (*Tabrāni*)

4. Treat your subordinates with tenderness, affection, fairness and large-heartedness so that they may co-operate with you willingly and God may grant your Party the

favour of rendering some service to Islam. Describing the virtues of the Holy Prophet (peace and blessings of Allah be upon him), the Holy Qur'an says :

فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

لَا نْفَضُّوا مِنْ حَوْلِكَ . «آل عمران ١٥٩»

Fabima rahmatim minallāhi linta lahum wa lau kunta fazzan ghalizal qalbi lanfaddu min haulik. (*3 : 159*).

"It was by the mercy of Allah that thou wast lenient with them (O, Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee,"

"Moreover, God has urged the Holy Prophet (peace and blessings of Allah be upon him) :

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ .

«الشعراء ٢١٥»

Wakhfid janāhaka limanittab'aka minal mo'minin.

(*26 : 215*).

"And lower thy wing (in tenderness) unto those believers who follow thee."

In the course of a speech, Ḥadrat 'Umar b. Khattab (God be pleased with him) remarked :

"O people ! You owe us a duty to support us sincerely in our absence and assist us in performing deeds of piety." Furthermore he observed :

"Officers of the Government ! No tenderness is greater before God and more profitable than the tenderness and leniency shown by the head of the executive. Similarly, no lack of wisdom and ineptness is more damaging, dangerous and despicable than the indiscretion, whimsical nature and haphazard actions of the executive head.

5. Realize the importance of your colleagues. Respect their sentiments and pay due regard to their needs. Treat them in such a fraternal way that they should look upon you as their greatest well-wisher.

   Ḥaḍrat Malik ibn Huwarith relates : "Once some of us young men who were of the same age group went to stay with the Holy Prophet (peace and blessings of Allah be upon him) and lived in his auspicious company for twenty days. The Holy Apostle of God (peace and blessings of Allah be upon him) was no doubt extremely kind and tender-hearted. When the Holy Prophet (peace and blessings of Allah be upon him) felt that we were homesick, he (peace and blessings of Allah be upon him) enquired from us : "What relations have you left behind at home?" We submitted details, whereupon the Holy Prophet (peace and blessings of Allah be upon him) advised us : "You should now return home and live with them and teach them what you have learnt and propagate good deeds among them. Tell them the exact hours of prayers and when the time of prayer approaches, one of you should announce the call and he who excels all others in learning and character among you should lead the prayers."

6. Appreciate the worth and importance of your colleagues and considering them your real assest, take pains to train them in right earnest. Do not underrate them as poor and destitute nor covet those upon whom God has bestowed worldly pomp, grandeur and wealth.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدْوَةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيٰوةِ
الدُّنْيَا . «الكهف ٢٩»

Wasbir nafsaka ma'alladhina yad'ūna rabbahum

bilghadāti wal-'ashiyyi yuridūna wajhahū wala t'adu 'aināka 'anhum turidu zinatal-hayātiddunyā. (*18 : 29*).

"Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance and let not thine eyes overlook them desiring the pomp of the life of the world."

In fact the people who have devoted their lives and resources to the propagation and preaching of religion are the veritable asset of a religious party. The duty of the party leader is to realise the value of these people and concentrate all his attention on their education and training.

7. Settle and execute all party matters in consultation with your colleagues. Try to develop their interest in the party and consolidate their support for the activities of the party. God, in praise of the believers, also affirms that they settle their affairs by mutual consultation.

وَ أَمْرُهُمْ شُورٰى بَيْنَهُمْ .

Wa amruhum shūrā bainahum.

"And their affairs are (settled) by mutual consultation."

God has urged the Holy Prophet (peace and blessings of Allah be upon him) to consult his companions in matters of special importance.

وَ شَاوِرْهُمْ فِي الْأَمْرِ .

Wa shāwirhum fil-amr.

"And consult them in (important) matters."

8. Display generosity and selflessness in party matters. Do not seek to advance your own or your family's interest in any party matter. On the other hand, show a liberal and unselfish conduct so that your colleagues may

always be prepared to make all sacrifices with a willing heart and may not feel disillusioned with the party or sever their connection with it or may not be moved to act with selfish and interested motives. Ḥadrat Abu Bakr (God be pleased with ḥim) once observed to Ḥadrat 'Umar (God be pleased with him) :

"O son of Khattab ! I have chosen you and appointed you over Muslims so that you may deal with them with kindness. You have been a Companion of the Holy Prophet (peace and blessings of Allah be upon him). You know how the Holy Prophet (peace and blessings of Allah be upon him) used to prefer our interest to his own interest and that of our family to his family, so much so that we often returned as a gift to the Prophet's family whatever we received from him in excess of our needs and requirements.

(*Kitab al-Kharāj*)

9. Always avoid partiality and nepotism and never show undue regard and toleration. Hadrat Yazid b. Sufyan (God be pleased with him) relates : "When Hadrat Abu Bakr (God be pleased with him) appointed me chief of the army and sent me towards Syria, he gave me the following instructions :

'O Yazid ! You have some kinsmen and relations. It is possible that you may feel tempted to prefer them to others for appointment to offices of trust. This is what I fear most about you.

The Holy Prophet (peace and blessings of Allah be upon him) observed : "God will accept no compensation or consideration from a person who is responsible for the affairs of the Muslims and appoints a man to an office of authority over Muslims merely on the basis of kinship or friendship, so much so that God shall consign the guilty person to Hell". (*Kitab al-Kharaj*)

10. Maintain strict party discipline as far as is possible and do not show weakness or leniency in matters of discipline.

God affirms:

فاذا استأذنوك لبعض شأنهم فأذن لمن شئت منهم

واستغفر لهم الله . «النور ٦٢»

Fa idhast'adhanūka lib'adhi sha'nihim fa'dhan liman shi'ta minhum wastaghfir lahumullah. (24 : 62)

"So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah."

In other words, when the members of the party assemble to attend to some party business and later some members begin to seek permission to leave on account of their personal needs or disabilities, it behoves the leader of the party to accept the requests of those people only whose personal needs are really more pressing than the matters confronting them in the meeting or of those whose disabilities justify their leave by canonical law and, there fore, must be considered and conceded·

CHAPTER V

SENSE OF DEVOTION

The Holy Prophet (peace and blessings of Allah be upon him) observed that God has affirmed as follow :

"My creatures ! Each one of you is misguided, save the one whom I guide. So seek guidance only from Me so that I may instruct you. My people ! Each one of you is famished, save the one whom I feed. So apply to Me only for subsistence, so that I may grant you livelihood. My slaves ! Fach one of you is naked, save the one whom I dress with an apparel, so beseeh clothing from Me so that I may dress you with garments. My bondmen ! You commit sins day and night and I can forgive all sins. So seek forgiveness from Me so that I may forgive you your sins.

(*Sahih Muslim*)

Etiquettes of Repentance

1. Never lose hope of acceptance by God of your repentance and petition for forgiveness. Whatever the magnitude of your sins, purify your soul by offering repentance and be hopeful of God's mercy. Despair is the characteristic of unbelievers. It is the distinctive trait of the believers that they repent the most and under no circumstances do they lose hope of God's clemency. It is disastrous to succumb to dismay and lose hope of Allah's Mercy and clemency considering the magnitude of sins. The most outstanding quality of the favourites of Allah is that they do not stick to the wrong and guilt but admit their fault clearly and unconditionally. They are never supposed to be above faults and omissions, but when they commit any fault and realise the wrong done, they do all within their means to beg forgiveness from Allah and to purify themselves of that fault and misdeed.

وَالَّذِينَ اِذَا فَعَلُوا فَاحِشَةً اَو ظَلَمُوا اَنفُسَهُم ذَكَرُو اللّٰه
فَاستَغفَرُوا لِذُنُوبِهِم وَ مَن يَغفِرُ الذُّنُوبَ اِلَّا اللّٰهُ وَ لَم
يُصِرُّوا عَلٰى مَا فَعَلُوا وَ هُم يَعلَمُونَ . «آل عمران ١٣٥»

Walladhīna idhā fa'alū fāhishatan au zalamū anfusahum dhakarullāha fastaghfarū lidhunū bihim wa man yaghfirudhdhunūba illallāhu wa lam yusirru 'alā mā fa'alū wahum y'alamūn. (3 : 135)

"And those who when they do an evil thing or wrong themselves remember Allah and implore forgiveness for their sins—who forgiveth sins save Allah only ?—and will not knowingly repeat (the wrong) they did."

And God affirms in another verse :

انَّ الَّذِينَ اتَّقَوْا اِذَا مَسَّهُمْ طَئِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا

فَاِذَا هُمْ مُبْصِرُونَ . «الاعراف ٢٠١»

Innalladhīna-t-taqau idhā massahum tāifum minashshaitāni tazakkarū fa-idha-hum mubsirūn. (*7 : 201*)

"Lo ! those who ward off (evil) when a glamour from the evil troubleth them they do but remember (Allah's guidance) and behold them seers".

And the Holy Prophet (peace and blessings of Allah be upon him) observed :

"All human beings without exception are sinful, but the best sinners are those who repent the most". (*Tirmidhi*)

In the Holy Qur'an, God has mentioned it as a distinct virtue of the believers that they offer penances before God at dawn and repent and seek His Forgiveness and God has urged the believers that they should rest assured that God shall cover their sins with His Forgiveness and Clemency, for He is All-Forgiving and the Most Affectionate towards His creatures.

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا اِلَيْهِ اِنَّ رَبِّى رَحِيمٌ وَدُودٌ .

«هود ٩٠»

Wastaghfirū rabbakum thumma tūbū ilaihi inna rabbi rahīmun wadud. *(11 : 90).*

"Ask pardon of your Lord and then turn unto Him (repentant). Lo ! my Lord is Merciful, Loving.

2. Always be hopeful of God's Blessings and rest assured that however great your sins may be, God's Munificence is wider and all-encompassing. When a person who has committed a greater volume of sins than the surf of the sea feels ashamed and offers sincere penance before God, He listens to his entreaties and grants him refuge under His Mercy.

يٰعِبَادِيَ الَّذِينَ اَسْرَفُوا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ
اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا اِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
وَ اَنِيبُوا اِلٰى رَبِّكُمْ وَ اَسْلِمُوا لَهُ مِنْ قَبْلِ اَنْ يَاْتِيَكُمُ
الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ . «الزمر ٥٣ - ٥٤»

Ya ibadi-yalladhīna asrafū 'ala anfusihim la taqnatū min rahmatillah. Innallaha yaghfirudhdhunūba jamīya. Innahu huwal ghafūrrahīm. Wa anībū ila rabbikum wa aslimū lahu min qabli an ya'tiyakum-ul 'adhabu thumma lātunsarūn. *(39 : 53, 54).*

O My slaves who have been prodigal to their own heart! Despair not of the Mercy of Allah who forgiveth all sins. Lo ! He is the Forgiving the Merciful. Turn unto Him repentant ; and surrender unto Him before there come unto you the doom, when ye cannot be helped".

3. Whenever you feel shame and remorse and at

whatever stage of your life, consider this feeling and realisation a special favour of God and be sure that the doors are always open for repentance. God accepts repentance of His slaves as long as they are alive. However, when they are at the threshold of death and are about to pass over to the next world, the time for offering repentance expires. The Holy Prophet (peace and blessings of Allah be upon him) observed :

"God accepts the repentance of His slave, but only before the slave has breathed his last". (*Tirmidhi*)

The brothers of Ḥaḍrat Yusuf (peace be upon him) pushed him into a dark well and felt sure that he was dead. In other words, they stood guilty of the murder of a Prophet. They soaked Yusuf's shirt in blood and presented it as a positive evidence of Yusuf's death to their father Ḥaḍrat Ya'qub (peace be upon him). They assured him that a wolf had devoured Ḥaḍrat Yusuf (peace be upon him)——Many years after the commission of this grave offence when the sense of guilt prevailed upon them, they went to their father remorsefully and requested him : "Dear father, pray to God on our behalf and intercede with Him to grant us forgiveness". The Messenger of God Ḥaḍrat Ya'qub (peace be upon him) did not disappoint his sons by confronting them with the question : "Your offence is grave. Many years have elapsed since you committed this heinous crime, why ask for forgiveness now"? Instead he undertook to offer a prayer to God that He should grant them salvation and assured them that God would certainly forgive them, for God is the Most-Forbearing and Most Compassionate.

قَالُوا يَـٰٓأَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ - (يوسف۔۹۷)

Qālū yā abānastaghfirlanā dhunūbanā innā kunnā khāti-'in. (12 : 97).

"They said. O our father ! Ask forgiveness of our sins for us, for Lo ! we are sinful."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۔

«يوسف ٩٨»

Qāla saufa astaghfiru lakum rabbī innahu hu-walghafūr-urrahīm. *(12 : 98)*

"He said : I shall ask forgiveness for you of my Lord. Lo ! He is the Forgiving, the Merciful."

The Holy Prophet (peace and blessings of Allah be upon him) told a strange tale to his Companions (God be pleased with them) with a view to save them from falling a prey to dismay. The tale contains the moral that whenever at any stage of his life a believer feels ashamed of his misdeeds and he sincerely entreats God to forgive him. God shall bestow upon him salvation and He shall never refuse him His favour.

The Holy Prophet (peace and blessings of Allah be upon him) observed : "There was a man in ancient days who had committed ninety-nine murders. He enquired from people : "Who is the greatest scholar of the time ?" The people gave him the name of a God-fearing monk. The man approached the monk and said. "Respected Sir, I am guilty of ninety-nine murders. Can my repentance and petition for forgiveness be accepted ?" The monk replied : "No, you stand no chances for forgiveness." In utter dismay the man killed the monk too. Now he had completed a century of murders. He again went round asking the people as to who was the greatest religious scholar on the earth. The people gave him the name of another monk. The man approached the monk

to offer repentance. He related his problem in detail and enquired from him: Sir, I have committed a hundred murders. Tell me, can my repentance be accepted? Is there any scope for my salvation?" The monk replied: "Why not? Nothing stands in the way of acceptance of your repentance. Go to such and such country. You will find a few venerable slaves of God engaged in prayers and devotions to Him. Join them and devote yourself to the worship of God and never return to your homeland, as this place is no more virtually suitable for you (In other words, it is impossible for you to remain firm upon your vow of repentance and to strive to reform yourself while living in this place.)" The man set out according to the directions of the monk. He had hardly covered half the distance when death overtook him. Now the angels of grace and the angels of torment fell into a dispute. The angels of grace argued, "This man repented of his sins and went a long way to offer submission to God." The angels of torment countered: "No, he has not yet performed a single act of virtue———thus the argumentation between the angels went on. In the meantime an angel appeared in the shape of a human being. The angels requested him to settle their dispute. He gave his verdict: "Measure the distance on both sides and determine which side is nearer; the place from where he set out or the place where was he going". When the angels measured the distance on both the sides, it came out that the destination was nearer as compared to the distance he had so far covered. Thus Allah had in fact forgiven him. (*Bukhari, Muslim*)

Confess your sins only before God; beseech Him only for forgiveness; express your sense of humility, helplessness and guilt only before Him. Humility and prostration is a tribute which man should pay only to God. The unfortunate one, who pays this tribute of humility and

prostration to other human beings who are as helpless and humble before God as he himself, becomes insolvent and is left with nothing to pay as tribute to God. Such a man is condemned to disgrace and ignominy. He goes to everybody in search of honour and respect but he gets none.

God affirms :

وَرَبُّكَ الْغَفُورُ ذُوالرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا

لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ

مَوْئِلًا . «الكهف ٥٨»

Wa rabbukal ghafūru dhurrahmah lau yuākhidhu-hum bimā kasabu la'ajjala lahumul adhāba bal-lahum mau'idun lan yajidu min dunihi mau'ilā. (*18 : 58*)

"Thy Lord is the Forgiver, Full of Mercy. If He took them to task now for what they earn, He would hasten on the doom for them ; but there is an appointed term from which they will find no escape."

The Qurān' affirms :

وَهُوَ الَّذِى يَقْبَلُ التَّوبَةَ عَنْ عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ

وَيَعْلَمُ مَا تَفْعَلُونَ . «الشورى ٢٥»

Wa-huwalladhi yaqbaluttabata 'an ibadihi waya'fū anissayyi-āti wa ya'alamu ma taf'alūn. (*42 : 25*)

"And He it is Who accepts the repentance from His bondmen, and pardoneth the evil deeds and knoweth what ye do."

In fact, one must himself be convinced that there is only one way to salvation and whoever is denied that approach, is condemned to ignominy and destitution for ever. The befitting attitude of mind in a believer is that whatever the degree of his offence he should only offer penitence to God and shed tears of shame only before Him. There is none except Allah Who only has the authority to grant pardon. So much so that even if someone tries to propitiate the Prophet excluding Allah. he will be deprived of favour before Allah. and will be discarded outright. The Prophet of Allah is also a slave of God soliciting His favour and mercy. The Prophet has been appointd to the exalted office by virtue of his surpassing humility among the creatures of God and he makes greater penances to God in comparison with others.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"O people ! Seek forgiveness of God for your sins and return to Him. Look at me. I offer prayers to God for salvation hundreds of times in a day." (*Muslim*)

Concerning the hypocrites. God affirms :

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللّٰهَ

لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ . «توبه ٩٦»

Yahlifūna lakum litardau 'anhum fa-in tardau 'anhum fainnallaha lā yarḍā 'anil qaumil fāsiqin. (*9 : 96*)

"They swear unto you, that ye may accept them, Though ye accept them. Allah verily accepteth not wrong-doing folk."

The terrible episode of Hadrat Ka'ab b. Malik (God be pleased with him) as related in the Holy Qur'an gives us a lesson that man should suffer hardships and endure all trials, but he should never think of abandoning submission to God. The trials that come in the way of Islam and the maximum pain and suffering he has to bear in the way of Allah are means to purify and illumine the life of man and to elevate his rank. This humiliation is the sure means of securing eternal prestige and he who abandons submission to Allah and seeks dignity elsewhere shall find it nowhere. Such a man will meet with disgrace everywhere and no eye on earth or in the sky shall regard him with respect.

وَ عَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتّٰى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَ ظَنُّوا اَنْ لَا مَلْجَاَ مِنَ اللّٰهِ اِلَّا اِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيمُ . (التوبه ـ ١١٨)

Wa 'alāththalāthatil-ladhīna khullifū hatta idhā dāqat 'alaihimul ardu bimā rahubat wa dāqat 'alaihim anfusuhum wa zannu an la malja' minallahi illa ilaih. Thumma tāba'alaihim liyatūbu Innallaha huwattawwab-urrahīm. *(9 : 118)*

"And to the three also (did he turn in mercy) who were left behind, when the earth, vast as it is was straitened for them and their own souls were straitened for them till they bethought them that there is no refuge from Allah save towards Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo ! Allah ! He is the Relenting, the Merciful".

The three referred to above are Hadrat Ka'ab b. Malik, Hadrat Murarah ibn Rabi' and Hadrat Hilal b. Umayya (God be pleased with them). The example of their penitence serves as a beacon light for the believers as long as the world exists. Hadrat Ka'ab b. Malik (God be pleased with him) who had lost his eyesight in old age and used to walk with the help of his son, had himself related the instructive episode of his exemplary penitence to his son which has been preserved in the Books of Tradition.

When the preparations were being made for the battle of Tabuk and the Holy Prophet (peace and blessings of Allah be upon him) used to call upon the people to join the war I regularly attended all his meetings. Whenever I heard him speak, I made a resolve that I would join the war. However, on returning home I relapsed into laziness. I thought there was plenty of time yet and I had all the provisions of the journey. Moreover, I was in good health and could afford the best mount. There was nothing that could delay me in joining the battle. In this mood, I continued to postpone my departure until all holy warriors had reached the field of battle and I lingered on in Medinah entrapped in indecision and lethargy.

Soon the reports began to pour in that the Holy Prophet (peace and blessings of Allah be upon him) was returning and one day I heard that he had arrived in Medinah and was staying as usual in the mosque. So I went to the mosque. On arrival I found that the hypocrites were trying to convince the Holy Prophet (peace and blessings of Allah be upon him) of the genuineness of their excuses on oaths. The Holy Prophet (peace and blessings of Allah be upon him) heard their insincere speeches and indicated his acceptance of their lame excuses by observing 'May God forgive you'.

When my turn came, the Holy Prophet (peace and blessings of Allah be upon him) enquired: 'Say, what

prevented you from coming ?' I saw that his smile had a trace of annoyance, so I spoke the truth. "O Messenger of God (peace and blessings of Allah be upon you) ! As it happened I had no excuse. I was healthy and prosperous and possessed the mount. It was my lethargy and negligence which deprived me of this privilege".

On hearing me speak the truth, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Well, then, go and wait the verdict from Allah". I got up and went among the people of my tribe. The people of my tribe railed at me and said : "Why did you not offer some plausible excuse. You have always been in the forefront in the service of Islam". However, when I found that two other friends of mine had also told the truth, I felt at ease and determined to hold firmly to the truth.

Afterwards, the Holy Prophet (peace and blessings of Allah be upon him) issued a general proclamation that no one should speak to us. As soon as this proclamation was issued forth, the attitudes in Medinah suddenly changed for me. I became a helpless stranger among my own kith and kin. No one in the society exchanged greetings or entered into a conversation with me. One day, I felt extremely depressed and went to a childhood friend and cousin Abu Qatada (God be pleased with him). I offered him salam, but he did not reciprocate. I, then, said : "Abu Qatada ! I ask you in the name of God, tell me, am I wanting in love for God and His Messenger (peace and blessings of Allah be upon him)" Qatada (God be pleased with him) remained silent. I repeated my question, but he made no answer. When I asked him in the name of God for the third time, he said : "God and His Messenger (peace and blessings of Allah be upon him) know better". My heart overflowed with a surge of emotion and I burst into tears and returned home with the burden of my grief enhanced. It was

during those days that a Syrian trader in the bazar delivered to me a letter from the monarch of Ghassan'. The Christian monarch had written: "It has come to our knowledge that your chief is subjecting you to extreme repression. You are not a lowly person. We know the worth of a man like you. Come to us. We shall treat you as befits your status and rank". As soon as I read the letter, my tongue uttered: "Here, is another calamity that has befallen me". And I threw the letter into the hearth.

Forty days had passed in this state when a courier of the Holy Prophet (peace and blessings of Allah be upon him) delivered his command that I should separate from my wife also. I enquired: "Shall I divorce her"? The answer came: "No, just live separately from her". I despatched my wife to the home of her parents and told her: "Now, wait for the verdict from God".

On the fiftieth day after dawn prayers, I was sitting on the roof of my house highly dejected, stricken with extreme grief and considering life as no longer bearable, when suddenly someone shouted to me: 'Ka'ab ! Congratulations'. On hearing this, I understood that the hour of my deliverance had come and fell in prostration to my God. Later people rushed towards me. They came in crowds and congratulated me. I rose and went straight to the presence of the Holy Prophet (peace and blessings of Allah be upon him). I saw his august face glowing with happiness. When I moved forward and greeted him, the Prophet (peace and blessings of Allah be upon him) observed: 'K'a'ab ! Congratulations ! This is the happiest day of your life". I submitted: "Prophet of God (peace and blessings of Allah be upon you), is this clemency a favour from you or from God ?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "This is a favour from God" and then recited the verses of Surah Taubah (9).

5. Do not delay in offering repentance. Nobody knows when his life will end, and the next moment will bring death to him or his life shall continue. Always remember your fast approaching end and continue to cleanse the impurity of sins from your heart and soul and mind and speech.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"God extends His mercy during the night so that the person who committed a sin during the day should return to Him in the night. God extends His mercy during the day so that the person who has committed a sin during the night may return to his Lord in the day time nnd seek His forgiveness until the sun rises from the east". (*Muslim*)

The expression 'God extends His mercy, means that God beckons His sinful slaves towards Himself and desires to cover their sins with His blessings. If the person has committed a sin under the pressure of a temporary impulse, he should immediately turn towards his Kind and All-Forgiving God and should lose no time, for sin begets sin. The Satan constantly lies in ambush for the human being and never misses an opportunity to lead man astray.

6. Offer repentance with such true and deep sincerity of heart that the entire course of your life is altered and after repentance you may appear an entirely different man.

God decrees :

يٰـأيها الذين امنوا توبوا الى الله توبة نصوحا عسى ربكم ان يكفر عنكم سيئاتكم و يدخلكم جنت تجرى من تحتها الانهر يوم لا يخزى الله النبى والذين امنوا معه .

«التحريم ٨»

Yā ayyuhalladhīna āmanū tūbū ilallahi taubatan nasūhā asā rabbukum an yukaffira 'ankum sayyiātikum wayudkhilakum jannātin tajrī min tahtihal anhāru yauma lā yukhzillāhun nabiyya walladhin āmanū ma' ahū. (66 : 8)

"O ye who believe ! Turn unto Allah in sincere repentance ! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow on the day when Allah will not abase the Prophet and those who believe with him.

In other words, offer such sincere and true repentance that not a trace of any temptation to return to the sin remains in your heart or mind. Such a repentance has three or four ingredients. If the sin relates to a transgression of God's right, repentance should have three elements :

(1) Man should be sincerely ashamed of his sins.

(2) Man should firmly resolve to avoid sin in future.

(3) And man should put his heart and soul in the task of reforming and embellishing his life.

If a man has committed a sin which involves the violation of a human right, repentance should consist of a fourth element also :

(4) Man should restore the right of another human being or seek forgiveness of the person whose right he has violated.

This is the repentance which really cleanses the man of all his sins. His soul is cleared of sins and adorned with pious deeds, is presented before Allah and is awarded a dwelling place in His Paradise.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"When man commits a sin, his heart is stained with a dark spot. Now if he—

* renounces the sin ;
* is ashamed of his sin and seeks salvation ;
* and turns to God with a firm determination to avoid sin in future ;

God illumines his heart. But if he again commits sin, the dark spot is enlarged until it covers the whole of his heart. This is the rust about which God affirms in His Book :

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ .(مطففين - ٢١)

Kalla bal rāna 'alā qulūbihim mā kānū yaksibūn.

"Nay, but that which they have earned is rust upon their hearts." (83 : 14)

7. Take a firm resolve to remain true to your repentance and be vigilant day and night that the commitments you have made before God are duly fulfilled. Test the firmness of your resolve by constant efforts to purify and reform yourself. If, despite all your efforts to guard against evil, you slip and commit an offence, do not lose hope even then. On the contrary seek refuge in the Mercy of God and offer fervent prayers to him : 'O Creator ! I am weak and infirm. Do not banish me in disgrace from Your threshold. For, I can seek asylum nowhere except in Your Mercy".

Repentance of a wrong-doer invites the pleasure of God. Taubah (Repentance) literally means 'return, to turn to'. When thoughts and emotions go astray and one gets entrapped in the quicksand of sin, his connexion with

God is severed and he is so far removed from God as if he is lost to God. And when such a man returns and turns to God in utter shame for his sins, it is as if a lost slave has come back to his master. This situation has been graphically described by the Holy Prophet (peace and blessings of Allah be upon him) in the following eloquent allegory:

"If one of you loses his camel in a waterless desert with all his provisions of food and water laden on the lost camel——and having vainly searched for the camel in all directions of the desert he despairs of his life and lies down under a tree awaiting death and in this state he suddenly beholds his camel laden with all the provisions standing by his side, imagine then his happiness !——the happiness of your Lord and Creator far surpasses the happiness of this man when His lost slave returns and having gone astray resumes allegiance to Him". (*Tirmidhi*)

On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) elucidated the same fact by means of another impressive allegory:

Some prisoners of war were brought before the Holy Prophet. The group included a woman who had lost her infant. The maternal instinct so overpowered the woman that she found no peace or rest unless she picked up and breastfed any baby she found near her. On seeing the woman in such state the Holy Prophet (peace and blessings of Allah be upon him) enquired from the Companions (God be pleased with them): Can you imagine that this woman will fling her baby into fire with her own hands?" The Companions submitted: "O Messenger of God (peace and blessings of Allah be upon you)! Leaving apart the matter of throwing the child herself, she would stake her life to save the child if it were falling by itself". The Prophet (peace and blessings of Allah be upon him) thereupon observed:

"God is by far even more Compassionate and Kind to His slaves than this woman is considerate towards her child".

8. Offer repentance to and seek forgiveness of the Lord continuously. There are countless offences which a man commits from morning till evening ; sometimes man is not even conscious of these transgressions. Do not imagine that repentance is called for only when a capital sin has been committed ; man needs to repent and pray for his salvation at all times, because he is liable to make a slip at every step. The Holy Prophet (peace and blessings of Allah be upon him) himself used to repent and pray for his salvation seventy or even hundred times in a day. (*Bukhārī, Muslim*)

9. Do not look down upon a sinner who repents and reforms his life. Hadrat 'Imran b. al-Haseen (God be pleased with him) has reported an incident of the time of the Holy Prophet (peace and blessings of Allah be upon him) : "A woman of the tribe of Juhainah presented herself before the Holy Prophet (peace and blessings of Allah be upon him). She had become pregnant as a result of an unlawful relation. She submitted : "O Messenger of God (peace and blessings of Allah be upon you) ! I deserve punishment for adultery. Enforce the Shariah in my case and punish me". The Holy Prophet (peace and blessings of Allah be upon him) sent for the guardian of this woman and observed to him : "Treat this woman well and when she has delivered the child, bring her to me". When the woman returned after the delivery of her child, the Holy Prophet (peace and blessings of Allah be upon him) commanded that her garments should be tied fast around her body (so that the garments may not slip off during stoning and her physical veil may not be torn off) and when this had been done, the Holy Prophet (peace and blessings of Allah be upon him) ordered that she should be

stoned to death. The order was carried out. The Holy Prophet (peace and blessings of Allah be upon him) later offered funeral prayers for her. Hadrat 'Umar (God be pleased with him) submitted to the Holy Prophet (peace and blessings of Allah be upon him): "O Messenger of Allah (peace and blessings of Allah be upon you)! This woman committed the offence of adultery and you are saying funeral prayers for her". The Holy Prophet (peace and blessings of Allah be upon him) thereupon observed: "She repented and offered repentance of such magnitude that if it were portioned among seventy men of Medinah, it would secure their salvation. Did you see any one better than the one who presented the gift of life to God"?

10. Say the 'finest prayer' to God. The Holy Prophet (peace and blessings of Allah be upon him) observed to Hadrat Shaddad ibn Aus (God be (pleased with him) 'This is the سيّد الاستغفار *Sayyed-ul-Istaghfār*' ('the finest prayer').

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَ اَنَا عَبْدُكَ وَ اَنَا عَلٰى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ . اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ اَبُوْءُ بِذَنْبِيْ فَاغْفِرْلِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ .

«بخاری ، ترمذی»

Allāhumma anta rabbī lā ilāha illā anta khalaqtanī wa anā 'abduka wa anā alā 'ahdika wa wa'adika mastata'tu aūdhu bika min sharri mā sana'tu abū'u laka bini 'matika 'alayya wa abū'u bidhanbī faghfirlī fainnahū la yaghfirudh-dhunūba illā anta. (*Bukhāri, Tirmidhi*).

"God! Thou art my Creator! There is no deity except Thee. Thou created me and I am Thy slave. I shall remain faithful to the pledge of devotion which I have given to Thee to the best of my capability. I seek asylum with Thee against the fearful consequences of my sins. I acknowledge all the blessings Thou hast conferred on me and I confess that I am a sinner—Hence, O My Creator. Forgive my sins. Who else except Thee will forgive my sins?"

Etiquettes of Prayer

1. Pray to God only. Do not call upon any one else except God to fulfil your needs. Prayer is the essence of worship and worship should be rendered to God alone.

   The Holy Qur'an affirms :

   لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ . وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ .

   «الرعد ١٤»

   Lahu da'awatul haqqi walladhīna yad'ūna min dūnihi lā yastajībūna lahum bishai-in illā kabā'āiti kaffaihi ilalmāi liyablugha fa'hu wamāhuwa bibālighihī wa mā du' āul kāfirīna illa fī dalāl. *(13 : 14)*

   "Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretches forth his hand, towards water (asking) that it may come to his mouth and it will never reach it. The prayer of disbeliever goeth (far) astray".

   In other words all powers to fulfil prayers and to dispose of things lie in the hands of God. All powers vest

in Him and no power lies with any one else. All are dependent upon Him. There is none except Him Who hears the petitions of human beings and fulfils their prayers.

يٰاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَاءُ اِلَى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ .

«الفاطر ١٥»

Yā ayyuhannās antumulfuqarāu ilallāhi wallāhu huwal ghaniyyul hamīd. *(35 : 15)*

"O mankind ! Ye are the poor in your relation to Allah. And Allah ! He is the Absolute, the Owner of Praise".

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"God affirms, 'My creatures ! I have declared tyranny unlawful for Me. So you should also consider acts of oppression and excess on each other as forbidden. My slaves ! Each of you is misguided, except the one whom I guide on the right path. So seek guidance from Me alone, so that I may guide you aright. My people ! Each of you is hungry, except the one whom I feed. Hence call upon Me for sustenance, so that I may provide for your livelihood. My servants ! Each of you is naked, except the one whom I have blessed with garments. So entreat Me to confer dress on you and I shall provide you clothing. My worshippers ! You commit sins in the night as well as in the day and I shall forgive all sins" ! (*Sahih Muslim*)

The Holy Prophet (peace and blessings of Allah be upon him) also observed : "Man should call upon God alone to provide for all his needs, so much so that even if a shoe-lace is broken, man should pray to God to provide a shoe-lace, and if he needs salt, he should beseech God to send it to him". (*Tirmidhi*)

The implication is that man ought to turn to God for the fulfilment of his most insignificant and ordinary needs. None except God can hear the prayers and none except Him can fulfil wants.

2. Ask God for only that which is lawful and good. To beseech God's help for the execution of unlawful purposes and sinful acts is the height of impertinence, immodesty and irreverence. To pray to God for the fulfilment of unlawful and forbidden desires and to make vows for such desires is to perpetrate the basest joke on religion. Similarly, do not offer prayers to God to change those realities which He has determined once for all and which are now unalterable. For example, a short man should not pray to God to make him tall, nor should a tall man pray to God to make him short: nor indeed should a man pray to God for eternal youth so that he may never experience old age etc. etc.

The Holy Qur'an affirms:

وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ . «اعراف ٢٩»

Wa aqimu wujuhakum 'inda kulli masjidin wad'ūhu mukhlisīna lahuddīn. (7 : 29)

"And set your faces upright (towards Him) at every place of worship, and call upon Him, making religion pure for Him (only)".

He, who would present his needs before God, should not take to the path of infidelity and pray for the fulfilment of unlawful desires, but should display good character and virtuous passions and beseech God for the fulfilment of lawful wants.

3. Say prayer with profound sincerity and a righteous disposition and with the conviction that God Whom

you beseech is perfectly aware of your condition and is Most Considerate towards you ; it is He alone Who hears the petitions of His servants and fulfils their prayers. Always offer a pure prayer unmixed with all taint of exhibition, display, deception or polytheism.

The Holy Qur'an affirms :

فَادعُو اللّهَ مُخلِصِينَ لَـهُ الدِّينَ . «المومن - ١٤»

Fad'ullāha mukhlisīna lahuddīn. (*40 : 14*)

"Call ye, then Allah devoting your obedience wholly to Him".

And Surah Baqarah bears the command :

وَ اِذَا سَاَلَكَ عِبَادِیْ عَـنِّیْ فَـاِنِّیْ قَرِیْبٌ اُجِیْبُ دَعْوَةَ الدَّاعِ

اِذَا دَعَانِ فَـلْـیَسْتَجِیْبُوْ لِیْ وَلْیُؤْمِنُوْ بِیْ لَعَلَّهُمْ یَرْشُدُوْنَ .

«البقره ١٨٦»

Wa idhā saa'laka 'ibādī 'annī fainnī qaribun ujību da'-awataddā'i idhā da'āni falyastajībūli walyo'minūbi la'allahum yarshudūn. (*2 : 186*).

"And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright".

4. Offer prayer with perfect concentration and devotion of mind and heart and with a positive conviction of God's favour. Instead of gazing at the enormity of your sins, look towards the unlimited mercy, kindness and the countless bounties and blessings of God. The prayer of an inattentive man whose thoughts are not concentrated on God and who

is only mumbling a few words half-heartedly at a whim without anticipating the favour of God is vain.

The Tradition relates :

"Offer payer with the firm conviction of God's favour. God does not accept a prayer sent forth by an inattentive heart". (*Tirmidhi*)

5. Say prayer in utmost humility with awe and fear of God. Your heart should be astir with the awesome majesty, grandeur and power of God and fear of God should be obvious from your physical posture. Your head should be bent and eyes downcast. Your voice should be muffled, limbs limp, eyes damp with tears and the whole demeanour should present a picture of helpless misery before God. The Holy Prophet (peace and blessings of Allah be upon him) on beholding a man stroking his beard during worship, observed : "Had he the fear of God in his heart, his body too would have been overcome by it".

In point of fact while praying a man should tremble with the realisation of his destitution and helpless misery and with the fear that if he were repulsed from the threshold of God, he would not find refuge anywhere. He should have deep awareness of the fact that he possesses nothing of his own ; everything he has is a bounty from God ; if God withholds, no other power in the world can bestow anything on him. God is the Master of everything ; He alone holds the treasure of everything ; man is only a miserable beggar.

The Holy Qur'an commands :

ادعوا ربكم تضرعا ۔

Ud'ū rabbakum tadarru'an.

"Call your Lord with humility".

The dignity of worship consists in the servant calling upon his Creator in desperate humility and in a lowly

manner so that his heart and intellect, emotions and feelings and all parts of his body should be bent in homage to Him and the servant's soul and body should bear evidence to his destitution and plea for help.

6. Say prayer in a muted, faint voice. Do present your petition before God in a desperate manner, but never display your desperation and misery openly. Man should display his humility, lowliness and the plea of misery only before God.

There is no doubt that sometimes you may say prayers in a loud voice, but only in privacy, or amid a congregation so that the others may say 'Amin'. Generally, however, you should say prayer quietly in muffled tones and take full care that your expression of misery and destitution and your supplication is not just a show intended for other people.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

(الاعراف : ٢٠٥)

Wadhkur rabbaka fī nafsika tadarru'an wakhīfatan wa dunal jahri minal qauli bilghuduwwi walāsāli wa la takun ma'al ghafilīn. (*7 : 205*)

"And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe below thy breath at morn . and evening. And be thou not of the neglectful".

The Holy Qur'an praises the beauty of the worship offered by Hadrat Zakaria (peace be upon him) in these words :

اذنادى ربه نداء خفيا (مريم ٣)

Idh nāda rabbahu nidaan khafiyya. *(19 : 3)*

"When he cried unto his Lord a cry in secret".

7. You should execute some pious deed before saying a prayer. For instance, make some sacrifice, give alms, feed the hungry one or offer supererogatory worship or observe a fast. In case, God forbid, you land in some trouble, offer prayer to God reminding Him of all these pious deeds which you have performed with true sincerity of heart for His sake only.

The Holy Qur'an says :

اليه يصعد الكلم الطيب والعمل الصالح يرفعه

(الفاطر : ١٠)

Ilaihi yas'adul kalimuttayyibu wal 'amalussālihu yarfau'hu *(35 : 10)*

"Pure utterances ascend towards Him only and pious deeds propel them to higher altitudes".

The Holy Prophet (peace and blessings of Allah be upon him) once related the incident of three men who were entrapped in a cave during a very dark night. They prayed to God reminding Him of their truly sincere deeds and God rescued them from the calamity.

It so happened that during a dark night a group of three men took refuge in a cave. As God Willed, a rock slided down the hill and falling over the mouth of the cave closed the passage completely. It was a massive rock and was too heavy for them to push aside and clear the passage. On consultation among themselves, they resolved to pray to God reminding Him of their truly sincere deeds in anticipation of His Favour to rescue them from this

calamity. In accordance with this resolution, one of them related his pious deed as follows :

I used to take goats for grazing in the forest and earned my living by means of this occupation. On returning from the forest I used to offer milk first to my old parents and then to my children. One day, I arrived late. My old parents had gone to sleep. The children were awake and hungry. But I could not bear to feed the children before my parents had taken the milk, nor did I wish to put them to inconvenience by waking them up. So I stood all night at the head of their beds holding the cup of milk in my hand. The children clung to my feet and cried for milk all the night, but I remained unmoved and stood there until night gave way to morning.

"O God ! I performed this deed for Your sake only. Remove this rock from the mouth of the cave in recompense for my deed". And God caused the rock to move aside just so much as to let in a view of the sky.

The second man spoke thus : I put some labourers to work and paid wages to all of them except one man who went away without receiving payment for his labour. A short while later when the man returned to claim his wage I said to him : "All these cows, goats and servants are yours. Take them where you will". He said : "For God's sake, don't cut joke with me". I answered : "This is not a joke. All this is yours. I invested the money which you had left behind in business. By the Grace of God, the business thrived. All this which you see is the profit derived from that business. Take it with an easy mind. All this belongs to you. And that man went away taking everything with him. Oh God ! I acted in this way to earn Your Goodwill alone. Oh God ! Remove this rock in recompense of my deed". By the gracious will of God the rock moved further away from the mouth of the cave.

The third one narrated the following account of his pious deed: I had a cousin sister for whom I conceived an extraordinary liking. She asked for some money which I supplied. But when I sat close to her to satisfy my need, she said: "Fear God and refrain from this act". I rose at once and I pronounced that sum as a gift to her. Oh God! You know perfectly well that I did this to win your favour only. Oh God! Open the mouth of the cave as a reward for this pious deed". God removed the rock from the passage of the cave and liberated the three men from this calamity.

8. Alongwith offering prayers for the fulfilment of pious purposes, try to reform and adorn your life in conformity with the Ordinances of God. Avoid all sins and forbidden things. Respect and observe the Commands of God in all matters and lead a pious life. It is the height of folly and insolence to eat and drink forbidden things, clothe yourself out of unlawful gains and fatten your body on illicit earnings and then anticipate acceptance of your prayer. If you wish your prayer may be accepted, your words and action both should conform to the tenets of religion.

The Holy Prophet (peace and blessings of Allah be upon him) observed:

"God is Pure and He accepts only pure goods. God has enjoined upon the pious the same deeds as He had upon the Messengers. God affirms:

يٰأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبٰتِ وَاعْمَلُوا صَالِحًا

Ya ayyuharrusulu kulū minattayyibati wa'malū sālihā.

"O Messengers! Partake of lawful provisions and perform good acts".

Addressing the pious, God enjoins:

يَاأَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

Yā ayyuhalladhīna āmanū kulū min tayyibāti ma razaqnākum.

"O ye who believe! Partake of those lawful and pure things which We have bestowed on you".

The Holy Prophet (peace and blessings of Allah be upon him) then referred to the case of a man who travels a long distance and arrives at a sacred spot to pay homage; he is covered all over with dust; he raises both hands towards the sky and says: 'My Lord', 'O My Lord', yet because he partakes of unlawful food and drinks and dresses out of forbidden gains and fattens his body on illicit earnings, how can the prayer of such a contumacious and disobedient person be accepted? (*Sahih Muslim*)

9. Offer prayers regularly. The expression of one's humility, destitution and sense of loyalty to God is in itself a worship. God Himself has commanded His servants to offer prayer to Him. God has said: "Whenever the servant calls Me I listen to him". Do not get tired of offering prayer. Do not be tied down by the doubt whether prayer would change your destiny or not. The obstinacy or flexibility of fate or the acceptance or rejection of prayer depends on the Will of God Who is All-Knowing and All-Wise. All the same, it is the duty of the slave to offer prayer to Him like a beggar and destitute person and not to consider himself independent of Him for a single moment.

The Holy Prophet (peace and blessings of Allah be upon him) observed:

"The humblest person is the one who is humble in prayer". (*Tabrani*)

In addition to that the Holy Prophet (peace and

blessings of Allah be upon him) affirmed : "God considers nothing as nobler and as more honourable than prayer".
(*Tirmidhi*)

The most luminous trait of the believer is that in distress or ease, pain or pleasure, poverty or prosperity, adversity or luxury——under all sorts of condition he turns to God only and presents his needs to Him alone and prays to Him regularly for grace.

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"The person who does not pray to God invokes wrath of God". (*Tirmidhi*)

10. Put complete faith in God as to the acceptance of your prayer. Never commit the blunder of renouncing prayer in desperation if quick results of the acceptance of your prayer are not forthcoming. Concentrate on offering prayer instead of feeling anxious about the acceptance of your prayer.

Hadrat 'Umar (God be pleased with him) observed :

"I am not concerned about the acceptance of my prayer. I am only anxious to pray. When the favour of offering a prayer has been granted to me, the acceptance will also be granted".

The Holy Prophet (peace and blessings of Allah be upon him) observed :

"When a Muslim turns towards God to ask for some favour, God inevitably supplies his want. Either his wish is granted or God adds the thing desired to the balance of reward which the Muslim will receive in the eternal world. On the Day of Judgement, God shall summon a pious man to His Presence and enquire from him face to face : "O My slave ! I commanded you to pray and promised that I shall grant your prayer. Did you then offer prayer ?" The man will submit : "Yes,

I offered prayer". God will then observe : "I granted whatever prayer you offered. Did you not pray to Me on that day for the alleviation of sorrow and pain which had seized you and I had succoured you". The slave will submit : "True, O Creator". God then will observe : "I granted that prayer and fulfilled that desire of yours in the mortal world. But on that other day you were struck by another calamity and you prayed to Me for succour, but you found none and, therefore, continued to labour under pain and sorrow". The slave will submit : "Yes, it is true beyond doubt, My Creator". Thereupon God will observe : "In Paradise many bounties have I reserved for you in reward for that prayer,"——and in the same manner God shall ascertain other needs and make a similar observation in regard to all of them".

Afterwards, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"There shall not be a single prayer offered by a pious person concerning which God will not state. "I granted this prayer of yours in the world and I added that desire of yours to the balance of your reward in eternity". The pious person will ponder then : "Would that none of my prayers had been granted in the mortal world ! Hence the servant should continue to pray under all conditions".

(Hakim)

11. Observe all external etiquettes, purity and cleanliness at the time of prayer. Keep your heart clear of all evil passions, illicit designs and absurd beliefs.

The Holy Qur'an affirms :

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Innallāha yuhibbuttawwābīna wa yuhibbul mutatahhirīn.

"Truly, they are the favourites of God who repent most and those others who keep themselves pure and clean".

In Surah Muddaththir, God enjoins :

وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ

Wa rabbaka fakabbir wa thiyābaka fatahhir.

"Thy Lord magnify and thy raiment purify".

12. Offer prayer for others also, but begin with yourself. Seek favour for yourself first and then for others too. The Holy Qur'an reproduces two prayers offered by Ḥaḍrat Ibrahim and Ḥaḍrat Noah (peace and blessings of Allah be upon them) which bear the above moral :

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلوٰةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝

رَبَّنَا اغْفِرْلِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

(ابراهيم : ٤٠، ٤١)

Rabb-ij'alni muqīm-as-salāti wa min dhu-r-riyyati rabbana wa taqabbal du'a Rabbanaghfir li-wali wālidayya wa lilmo'minina yauma yaqūm-ul-hisāb (*14 : 40-41*)

"My Lord ! Make me to establish proper worship and some of my posterily (also) our Lord! and accept the prayer. Our Lord ! Forgive me and my parents and believers on the day when the account is cast".

رَبِّ اغْفِرْلِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

(نوح : ٢٨)

Rabbighfir li wali-walidayya wa liman dakhala baitiya mo'minan wa lilmo'minina wal-mo'mināt.

(*71 : 28*)

"My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women and increase not the wrong doers in aught save ruin".

Ḥaḍrat Ubayi b. Ka'b (God be pleased with him) reports : "Whenever the Holy Prophet (peace and blessings of Allah be upon him) happened to mention some person, he (peace and blessings of Allah be upon him) used to offer a prayer for that person and commenced the prayer by asking God's favour for himself first".

(*Tirmidhi*)

3. If you are acting as leader in the prayer, you should always offer prayer on behalf of the whole congregation using plural parts of speech. The prayers which have been reproduced in the Holy Qur'an generally contain plural parts of speech. The leader in fact is the spokesman for the whole congregation. When he utters a prayer using plurals, the congregation should utter 'Amin' at the end of each prayer offered by them.

4. Avoid prejudice and selfishness in prayer. Do not fall into the error of considering the vast and common blessing of God as limited and thus praying for the grant of His Grace and Bounty to you especially.

Ḥaḍrat Abu Huraira (God be pleased with him) relates : "A beduin entered the mosque of the Prophet (peace and blessings of Allah be upon him) and said his prayers and then said : "O God : Grant your favour to me and to Muhammad (peace and blessings of Allah be upon him), and to none else besides us." On hearing this, the Holy Prophet (peace and blessings of Allah be upon him) observed :

لَقَدْ تَحَجَّرْتَ وَاسِعًا

Laqad tahajjarta wāsi'an

"You have narrowed the vast limits of God's blessings." (*Bukhari*)

15. Avoid formal and conscious rhyming in prayer. Utter your prayer in a simple manner with profound sincerity. Abstain from singing or rhyming. However, it does not matter if by chance your tongue does utter a rhymed speech or an alliteration. A few such prayers as have an informal rhyme and perfect balance in stress are reported to have been uttered by the Holy Prophet (peace and blessings of Allah be upon him). For instance, Hadrat Zaid b. Arqam has reported a very comprehensive prayer offered by the Holy Prophet (peace and blessings of Allah be upon him) :

اللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ قَلْبٍ لَّا يَخْشَعُ وَنَفْسٍ لَّا تَشْبَعُ وَعِلْمٍ لَّا يَنْفَعُ، وَدَعْوَةٍ لَّا يُسْتَجَابُ لَهَا ۔ (الترمذی)

Allahumma innī a'udhū bika min qalbin la-yakhsha'u wa nafsin lātashba'u wa 'ilmin lā-yanfa'u wa da'watin lā-yustajabu lahā. (*Tirmidhi*)

"God I seek thy refuge from the heart which is devoid of thy fear, from the being that lacks contentment, from the knowledge that is unprofitable and from the prayer which is unacceptable."

16. Offer praise and thanksgiving to the Lord before putting your needs and requirements before Him. Afterwards, say two Rakahs of supplementary prayer and say 'peace and blessings be on the Holy Prophet' at the beginning and end of your prayer.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"At times when a person seeks the favour of God or the assistance of man in connection with some need or requirement, the needy person should perform ablution, say two Rakahs of prayer, offer praise and thanksgiving to the Lord and say 'peace and blessings of Allah be on the Holy Prophet'. (Afterwards, he should put his need before God)". (*Tirmidhi*)

The Holy Prophet (peace and blessings of Allah be upon him) affirmed the fact that the prayer of a man which is accompanied by praise and thanksgiving to the Lord and by the invocation of God's peace and blessings on the person of the Holy Prophet is granted the honour of fulfilment. Ḥaḍrat Faḍāla (God be pleased with him) narrates : "The Holy Prophet (peace and blessings of Allah be upon him) was seated in the mosque when a man entered, performed the worship and at the end uttered. اللهم اغفرلی *Allāhummaghfirlī* (God grant me pardon). On hearing this, the Holy Prophet (peace and blessings of Allah be upon him) said to the man : " You were rather quick in offering the prayer. When the worship is over, you should first of all render praise and thanksgiving to the Lord, invoke peace and blessings upon the Prophet and finally say your prayer. As the Holy Prophet (peace and blessings of Allah be upon him) was speaking to the person, another man came in, offered worship and at the end, rendered praise to God and invoked His peace and blessings upon the Holy Prophet. The Holy Prophet, thereupon, observed to him : "Now say your prayer", it shall be granted."

(*Tirmidhi*)

17. Offer prayer to God at all times and at every step, for He is never tired of hearing the prayers of His slaves. However, traditions reveal to us that there are certain special times and circumstances in which prayers are accepted very soon

Hence, do not miss the opportunity of offering prayer at these hours and circumstances :

(1) In the stillness of the latter part of night when most people are enjoying sweet slumber, the man who gets up and engages in communion with God and places his needs before the Lord in sincere humility shall be blessed with special favour of God.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"God holds court on the sky of the world every night. When the latter part of the night remains God observes, "Who calls Me ? I will accept his prayer. Who begs ? I will fulfil his need. Who asks for salvation ? I will grant him salvation." (*Tirmidhi*)

(2) Offer the maximum number of prayers in the night of Shab Qadr, for in auspiciousness this night is better than a thousand months. Say the following prayer especially :

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

Allahumma innaka 'afuwwun tuhibb-ul-'afwa fa'fu 'annī.

"God : Thou art All-Forgiving. Thou likest showing Mercy the best. Hence Forgive me".

(3) In the field of 'Arafat when the 'guests of God' assemble there on the 6th Dhil-Hajj. (*Tirmidhi*)

(4) At a particular moment on Friday which falls between the commencement of the sermon and end of the worship or from the time when the 'Asr prayer is over till the hour of the Maghrib worship.

(5) At the hour of the announcement of the Prayer-Call and at the time when the Holy warriors are being lined up for battle in the field.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"Two things are never repulsed from the Court of God. One, the prayer offered at the hour of the announcement of Prayer-Call. Second, the prayer uttered at the time of lining up for battle in the field". (*Abu Dāwūd*)

(6) In the interval between the announcement of the Prayer-Call and the Takbir.

Tho Holy Prophet (peace and blessings of Allah be upon him) observed :

"The prayer offered in the interval between the Adhan (Prayer-Call) and the Aqāmah is never rejected". The illustrious companions (God be pleased with them) submitted : O, Prophet of Allah, what should we pray during this period. The Holy Prophet observed : Say this prayer.

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ

Allahumma inni as'alukal'afwa wal-'afiyata fid dunya wal-ākhirah.

"God ! I implore of Thee forgiveness, kindness and protection in this world and in eternity".

(7) During the auspicious days of Ramadan and specially at the time of breaking fast. (*Bazaz*)

(8) After the performance of obligatory prayers whether you offer prayer individually or in a congregation.

(9) In the state of prostration.

The Holy Prophet (peace and blessings of Allah be upon him) has observed :

"In the state of prostration, the slave gains the nearest proximity to his Lord. Hence offer the optimum prayer while you are lying in prostration before God".

(10) When you are seized by a serious calamity or the deepest sorrow and pain. (*Hakam*)

(11) When a religious assemblage takes place for the purpose of remembrance and worship of God. (*Bukhāri, Muslim*)

(12) When a reading of the Holy Qur'an is completed. (*Tabrani*)

18. Offer prayers at the following places, especially. On the eve of his departure from Mecca to Basra, Hadrat Hasan Basri (God be merciful to him) wrote a letter to the residents of Mecca stating the importance of putting up in Mecca and the favours thereof and also clearly mentioned that prayers offered at the following fifteen places in Mecca are especially accepted by God :

(1) Near the Multazam
(2) Below the Mizāb
(3) Inside the Ka'bah
(4) Near the fount of Zam Zam
(5) At Safa and Marwa
(6) Near Safa and Marwa at the place where 'Sa'i' is performed
(7) At the rear of the 'Place of Ibrahim'
(8) In 'Arafat
(9) In Muzdalifa
(10) In Mina
(11) Near the three Jamarat

(*Hisne Hasein*)

19. Make constant efforts to memorize the same words of prayer to God as are contained in the Holy Qur'an and the

Traditions of the Holy Prophet (peace and blessings of Allah be upon him). It is clear that no better words of prayer and no better manner of offering prayer can be found than that which God taught to His Prophets (peace and blessings of Allah be upon them) and to His pious slaves (may God be pleased with them). Besides there is no speech which can possibly surpass the word taught by God and adopted by His Messengers in effect, sweetness, comprehensiveness, grace and acceptability! The repetition of the prayers taught by the Holy Qur'an and the Traditions and a thoughtful consideration of their meanings trains and educates one's mind as to what wishes and prayers should a pious person entertain. What deeds are worthy of his striving and what goals should he set for himself". There is no doubt that prayer transcends all barriers of language, style or diction. Man is free to beg anything from God in any language or style. It is, however, a supplementary Blessing of God that He has revealed to us what to ask for and in what manner? By prescribing words of prayer. Moreover, God taught the pious what attitude to adopt for achieving grace in religion and in secular matters and what wishes and aspirations should a pious man entertain in his heart. There is no religious or secular need as well as there is no aspect of grace, for which a prayer has not been prescribed. It is more propitious, therefore, that you should pray to God in those words which are contained in the Holy Qur'an and the Traditions and you should repeat only those prayers which are incorporated in the Qur'an or those which were uttered at various times by the Holy Prophet (peace and blessings of Allah be upon him) himself.

However, until such time as you commit to memory the words of the prayers contained in the Holy Qur'an and the Traditions, you ought at least to reproduce their sense in your prayers.

We reproduce in the following pages some comprehensive prayers from the Holy Qur'an as well as from the Traditions of the Holy Prophet (peace and blessings of Allah be upon him). You should learn these prayers by heart gradually and then repeat only these prayers afterwards.

Comprehensive Quranic Prayers

Prayer for Mercy and Forgiveness :

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۔ (الاعراف : ۲۳)

Rabbanā zalamnā anfusanā wa in lam taghfir lanā wa tarhamnā lanakūnanna min-al-khāsirīn. *(7 : 23)*

Our Lord ! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost.

No doubt unless God absolves man of his sins and showers endless Mercy on him, man will go to ruin.

Prayer for Grace in both the Worlds

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۔ (البقره : ۲۰۱)

Rabbana āatinā fid-dunyā hasanatan wa fil-āakhirati hasanatan wa qina 'adhāb-an-nār. *(2 : 201)*

"Our Lord ! Give unto us in the world that which is good and in the Hereafter that which is good and guard us from the doom of the Fire".

Prayer for Forbearance and Fortitude :

رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ ـ (البقره : ٢٥٠)

Rabbana afrigh 'alaina sabran wa thabbit aqdāmanā wansurnā 'alalqaumil-kāfirīn. *(2 : 250)*

Our Lord ! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

Prayer for Protection against the Mischief of the Devil :

رَبِّ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ٥ وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ٥ (المومنون : ٩٧، ٩٨)

Rabbi a'ūdhu bika min hamazāt-ish-shayatīni wa aūdhubika rabbi an yahdurûn. *(23 : 97, 98)*

My Lord ! I seek refuge in Thee from suggestions of the evil ones and I seek refuge in Thee, my Lord ! lest they be present with me.

Prayer for Protection against the torment of Hell :

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ اِنَّ عَذَابَهَا كَانَ غَرَاماً اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَاماً ـ (الفرقان : ٦٥، ٦٦)

Rabbanasrif 'annā 'adhāba jahannama inna 'adhābahā

kāna gharamā Innahā sā'at mustaqarran wa muqāmā.
(25 : 65-66).

Our Lord ! Avert from us the doom of hell : Lo ! the doom thereof is anguish. Lo ! it is wretched as abode and station.

Prayer for the Correction of Heart :

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ . (آل عمران : ٨)

Rabbanā lā tuzigh qulūbana ba'da idh hadaitanā wa hablanā min ladunka rahmah innaka antal-Wahhāb.
(3 : 8)

Our Lord ! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo ! Thou, only Thou art the Bestower.

Prayer for the Purification of Heart :

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ ○
(الحشر : ١٠)

Rabbanaghfir lanā wa li-ikhwaninal-ladhīna sabaqūnā bil-īmani wa lā taj'al fī qulūbina ghillal-lil-ladhīna āamanu rabbanā innaka ra'ūf-ur-Rahīm. (59 : 10)

Our Lord ! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour towards those who believe. Our Lord ! Thou art full of pity, Merciful.

Prayer for Favourable Turn of Events :

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَداً . (الكهف : ١٠)

Rabbanā āatina min ladunka rahmatan wa hayyi' lanā min amrina rashada. *(18 : 10)*

"Our Lord ! Give mercy from Thy presence and shape for us right conduct in our plight."

Prayer for Salvation :

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

(المومنون : ١٠٩)

Rabbanā āamannā faghfir lanā warhamnā wa anta khair-ur-rāhimīn. *(23 : 109)*

Our Lord ! We believe therefore forgive us and have mercy on us for Thou art best of all who show mercy.

Prayer for the grant of satisfaction and peace in the family :

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً . (الفرقان: ٧٤)

Rabbanā hab lanā min azwajinā wa dhur-riyyatinā qurrata a'ayunin waj'alnā lil-muttaqina imāmā. *(25 : 74)*

Our Lord ! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).

In other words, grant us such a pure and noble life that the pious should take us as a model and emulate our example.

Prayer for Parents :

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

(ابراهيم : ٤١)

Rabbanaghfir li wa li-wālidayya wa lil-mo'minina yauma yaqūm-ul-hisāb. *(14 : 41)*

Our Lord! Forgive me and my parents and the believers on the day when the account is cast.

Prayer for Protection from trials and tribulations :

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا، وَاغْفِرْ لَنَا، وَارْحَمْنَا، أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ .

(البقرة : ٢٨٦)

Rabbanā lā tu'ākhidhnā innasīnā au akhta'nā rabbanā wa lā tahmil 'alainā isran kamā hamaltahu 'alalladhīna min qablina rabbana wa lā tuhammilnā mā lā tāqata lanā bihi wa'fu 'annā waghfir lanā war hamna anta maulāna fansurnā 'al-al-qaum-il-kāfirīn. *(2 : 286)*

Our Lord ! Condemn us not if we forget or err : Our Lord ! Lay not on us such a burden as Thou didst lay on

those before us : Our Lord ! Impose not on us that which we have not the strength to bear : Pardon us, absolve us and have mercy on us. Thou, art our Protector and give us victory over the disbe lieving folk.

Prayer for getting rid of the disbelievers' domination.

عَلَى اللهِ تَوَكَّلْنَا ج رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ○

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ . (يونس : ٨٥-٨٦)

'Alallāhi tawakkalnā rabbanā lā taj'alnā fitnatan-lil-qaum-iz-zālimīn. Wa najjinā birahmatika min-al-qaumil kāfirīn. *(10 : 85)*

In Allah we put trust. Our Lord ! Oh, make us not a lure for the wrongdoing folk. And of Thy mercy, save us from the folk that disbelieve.

Prayer for a propitious end.

فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيّ فِى الدُّنْيَا وَالْاٰخِرَةِ

تَوَفَّنِى مُسْلِمًا وَّ اَلْحِقْنِى بِالصّٰلِحِيْنَ . (يوسف : ١٠١)

Fatir-as-samāwāti wal-ardi anta waliyyi fid-dunyā wal-aakhirati tawaffanī musliman wa allhiqnī bissalihīn. *(10 : 101)*

Creator of the heavens and the earth Thou art my protecting Friend in the world and the Hereafter. Make me to die submissive (unto Thee), and join me to the righteous.

رَبَّنَا اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِي لِلْاِيْمَانِ اَنْ اٰمِنُوْا

بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ۝ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

(آل عمران : ١٩٣، ١٩٤)

Rabbanā innanā sami'nā munādiyan yunādī lil-īmani an āaminu birabbikum fa' āmanna rabbana faghfir lanā dhunūbanā wa kaffir 'annā sayyi' ātinā wa tawaffanā ma'al abrār. Rabbanā wa-ātinā ma wa adtanā 'alā rusulika walā tukhzinā yaum-al-qiyāmati innaka lā tukhlif-ul-mī'ād. (2 : 193, 94)

Our Lord ! Lo ! We have heard a crier calling unto Faith : Believe ye in your Lord ! So we believed Our Lord ! Therefore forgive us our sins, and remit from us our evil deeds and make us die the death of the righteous. Our Lord ! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo ! Thou breakest not the trust.

Some Prayers of the Holy Prophet (p.b.u.h.)

The Muhaddithin (Reporters of Traditions) have worked hard and devoted whole of their lives in collecting and compiling the books of Traditions, the prayers which the Holy Prophet (peace and blessings of Allah be upon him) used to offer during journeys and in camp. Alongwith the prayers incorporated in the Holy Qur'an, you should also utter these prayers of the Holy Prophet (peace and blessings of Allah be upon him). These prayers are not only comprehensive, impressive and propitious, but also teach the correct thinking to the believer as well as the desires and ambitions he should cherish. In fact, a man's real nature is reflected in his desires, especially moments when he is satisfied that no other human being is present and that his murmur can only be heard by his Creator. Each word of the prayers offered by the Holy Prophet (peace and blessings of Allah be upon him) in the darkness of the night, in privacy, in the midst and outside the company of the people, is characterised by profound sincerity, devotion and eagerness and one feels that the utterer of such prayers is the most exalted person who is perfectly aware of his status as the servant of God and he constantly begs from his Lord as a needy person. Moreover, his eagerness and devotion is constantly increasing in depth and intensity as he continues to offer prayers to God. The essence of all his prayers is as follows : "God! Draw me closer ! Spare me from Thy wrath! Bestow upon me Thy favour ! Give me success and grace in Eternity.

Prayers to be offered in the Morning and Evening :

Hadrat 'Uthman b. 'Affan (God be pleased with him) narrates : "The Holy Prophet (peace and blessings of Allah be upon him) observed : No harm can come to a man from anything who utters the following prayer morning and evening" :

بِسْمِ اللهِ الَّذِى لَا يَضُرُّ مَعَ اسْمِهٖ شَىْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ . (مسند احمد)

Bismilla-hil-ladhī lā yadurru ma'asmihī shai'un fil-ardi wa lā fis-samāi wa huwas-samī'ul 'alīm.

(*Musnad Ahmad*).

In the name of God by virtue of Whose name naught in the heaven nor earth doth hurt and He is the Hearer the Knower.

Hadrat 'Abdullah b. 'Umar (God be pleased with him) reports : "The Holy Prophet (peace and blessings of Allah be upon him) used to offer the following prayer in the morning and evening regularly without respite" :

اَللّٰهُمَّ اِنِّىْ اَسْئَالُكَ الْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ . اَللّٰهُمَّ اِنِّىْ اَسْئَالُكَ الْعَفْوَ وَالْعَافِيَةَ فِىْ دِيْنِىْ وَدُنْيَاىَ وَاَهْلِىْ وَمَالِىْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِىْ وَاٰمِنْ رَوْعَاتِىْ اَللّٰهُمَّ احْفَظْنِىْ مِنْ بَيْنِ يَدَىَّ وَمِنْ خَلْفِىْ وَعَنْ يَمِيْنِىْ وَعَنْ شِمَالِىْ وَمِنْ فَوْقِىْ، وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِىْ

(ترمذى)

Allahumma innī as'alukal-'āfiyata fid-dunyā wal-āakh-

irata, Allahumma inni as'alukal-'afwa wal-'afiyata fi dini wa dunyāyi wa ahli wa māli. Allahummastur 'aurāti wa āamin rau'āti. Allahummahfazni min baini yadayya wa min khalfi wa 'an yamini wa 'an shimāli wa min fauqi wa 'aūdhu bi 'azmatika an ughtāla min tahti.
(*Tirmidhi*)

O God ! Behold, I beg of Thee peace in this world and the hereafter. O God ! Behold, I beg of Thee forgiveness and safety in my faith, in my world, in mine household and in my wealth. O God ! cover my defects, and give me peace from mine apprehension. O God! protect me from my front and from my rear, from my right and from my left also from above me; and I seek refuge in Thee lest I be surprised from beneath me !

Prayer against Lethargy and Cowardice :

Hadrat Anas b. Malik (God be pleased with him) states : "I used to remain in attendance on the Holy Prophet (peace and blessings of Allah be upon him) and I used to hear him offer this prayer very often":

اَللّٰهُمَّ اِنِّی اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ،
وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ
(بخاری ، مسلم)

Allahumma inni 'aūdhu bika min-al-hammi wa-l-huzni wal-'ajzi wal-kasali wal-bukhli wal-jubni wa dala'id-daini wa ghalabatir-rijali. (*Bukhāri, Muslim*)

O God ! Behold, I seek refuge in Thee from anxiety and grief, from inability and sloth, from faint heartedness, and niggardliness, from the burden of indebtedness and the domination of men.

Prayer for the Attainment of Piety and Purity :

اَللّٰهُمَّ اِنِّی اَسْئَلُكَ الْهُدٰی والتُّقٰی والْعَفَافَ وَالْغِنٰی

Allahumma innī as'alukal-hudā wat-tuqa wal-'afāfa wal-ghinā.

O God ! Behold I beg of Thee, guidance, piety, purity and contentment.

This is the most comprehensive prayer. In these four words the Holy Prophet (peace and blessings of Allah be upon him) has asked for everything that a believer needs.

Prayer for Protection against degradation in this world and the Hereafter :

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِی الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا مِنْ خِزْیِ الدُّنْیَا وَعَذَابِ الْاٰخِرَةِ . (طبرانی)

Allahumma ahsin 'aqibatanā fil-umuri kulliha wa ajirnā min khizyid-dunyā wa 'adhāb-il-aakhirah. (*Tabrani*)

"God! End all our activities in grace and protect us from the torment of degradation in this world and in the Hereafter".

Prayer to be offered after Worship :

Hadrat Mu'adh (God be pleased with him) states that one day the Holy Prophet (peace and blessings of Allah be upon him) took my hand and observed : "O Mu'adh! I love thee', and then proceeded to affirm: "O Mu'adh! ! I advise you that you should never miss uttering the following words after each prayer :

اَللّٰهُمَّ اَعِنِّیْ عَلٰی ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allahumma a'inni 'ala dhikrika wa shukrika wa husni ibadatika.

O Lord! help me in remembering Thee, in expressing gratitude to Thee and in worshipping Thee in the best manner.

Will of the Holy Prophet (p.b.u.h.) :

Hadrat Shaddad b. Aus (God be pleased with him) states: "The Holy Prophet (peace and blessings of Allah be upon him) advised me : Shaddad ! when you see the worldly people busy in amassing gold and silver, you should gather the blissful treasure by uttering the following words off and on" :

اَللّٰهُمَّ اِنِّی اَسْئَلُكَ الثَّبَاتَ فِی الْاَمْرِ وَالْعَزِيْمَةَ عَلَى
الرُّشْدِ ، وَاَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ
وَاَسْأَلُكَ قَلْبًا سَلِيْمًا وَ لِسَانًا صَادِقًا وَاَسْئَلُكَ
مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُ بِكَ مِنْ شَرِّمَا تَعْلَمُ وَاَسْتَغْفِرُكَ
لِمَا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ .   (مسند احمد)

Allahumma inni as'aluk-ath-thabāta fil-amri wal-'azimati 'alar-rushdi wa as'aluka shukra ni'matika wa husna 'ibādatika wa as'aluka qalban salīman wa lisānan sādiqan wa as'aluka min khairi mā ta'lamu wa a'ūdhu bika min sharri mā ta'lamū wa astaghfiruka limā ta'lamu innaka anta 'allāmul ghuyūb. (*Musnad Ahmad*)

O God ! Behold, I beg of Thee steadfastness in keeping (Thy) command and firmness of resolution in (pursuing) the right course. I beg of Thee (the feeling of) thankfulness for Thy grace and (ability for) adoring Thee best. I beg

of Thee a sound heart and a truthful tongue. I beg of Thee the good of that which Thee Knowest, and I seek refuge in Thee from the evil which Thee Knowest I seek Thy forgiveness for all of my wrongs thou knowest. No doubt Thou knowest all that is unknown to us.

Prayer for Forgiveness and the Favour of Allah

Hadrat Abu Huraira (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) while bequeathing a will to Hadrat Salman Farsi (God be pleased with him), had observed: "I wish to bequeath a few words to you. Beseech the Most Kind in these words. Rush towards the Most Kind and offer prayer to Him in these words day and night :

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ صِحَّةً فِیْ اِیْمَانٍ وَاِیْمَانًا فِیْ حُسْنِ
خُلُقٍ وَنَجَاحًا یَتْبَعُهٗ فَلَاحٌ وَرَحْمَةً مِّنْكَ وَعَافِیَةً وَمَغْفِرَةً
مِنْكَ وَرِضْوَانًا (طبرانی، حاکم)

Allahumma innī as'aluka sihhatan fī īmanin wa īmanan fī husni khulqin wa najahan yatba,uhū falāhun wa rahmatan minka wa 'afiyatan wa maghfiratan minka wa ridwānā. (*Tabrani, Hakam*).

O God! Behold! I beg of Thee vigour and health in my faith. and effect of faith in my dealings and behaviour and success leading to peace and mercy from Thee; and also security, forgiveness and Thy pleasure.

Prayer for Purification from Sins :

Hadrat Umm Salama (God be pleased with her) narrates: "The Holy Prophet (peace and blessings of Allah be upon him) used to offer the following prayer :

اَللّٰهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ

الْاَبْيَضَ مِنَ الدَّنَسِ اَللّٰهُمَّ بَعِّدْ بَيْنِي وَبَيْنَ خَطِيْئَتِي كَمَا

بَعَّدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ .   (معجم كبير)

Allahumma naqqi qalbī mina-l-khatāyā kama naqqaita-ththaubal-abyada min-ad danas. Allahumma ba'id baini wa baina khati'ati kamā ba'adta bain-al-mashriqi wal-maghrib. (*Moajam Kabir*).

O God! clean my heart from sins, just as you clean white cloth of dirt. O God! cause as great a distance between me and my faults, as there is between East and West.

Prayer for the Attainment of Respect among the People :

اَللّٰهُمَّ اجْعَلْنِي صَبُوْرًا وَاجْعَلْنِي شَكُوْرًا وَاجْعَلْنِي فِي

عَيْنِي صَغِيْرًا وَفِي اَعْيُنِ النَّاسِ كَبِيْرًا .

Allahummaj'alnī sabūran waj'alnī shakūran waj'alnī fī 'ainī saghīran wa fī a'yuninnāsi kabīrā.

O Allah! make me patient and thankful to Thee, and make me small in my own eyes, but great in other peoples eyes.

A comprehensive Prayer :

Hadrat 'Āisha (God be pleased with her) states: "It so happened once that when the Holy Prophet (peace and blessings of Allah be upon him) came to see me I was engaged in offering worship. The Holy Prophet (peace and blessings of Allah be upon him) needed me immediately but I was delayed, whereupon the Holy Prophet (peace and blessings of Allah be upon

him) observed: 'Āisha, you should utter brief and comprehensive prayers. When I came to the Holy Prophet (peace and blessings of Allah be upon him) I submitted: "O Messenger of Allah! (peace and blessings of Allah be upon you)! Teach me a brief and comprehensive prayer". The Holy Prophet (peace and blessings of Allah be upon him) observed: "You should utter the following prayer:

اَللّٰهُمَّ اِنِّی اَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ مَا
عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ
عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَسْأَلُكَ الْجَنَّةَ
وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ وَاَعُوْذُ بِكَ مِنَ النَّارِ
وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ وَاَسْأَلُكَ مِمَّا سَأَلَكَ بِهٖ
مُحَمَّدٌ وَاَعُوْذُ بِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ وَمَا قَضَيْتَ لِی
مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهٗ رُشْدًا . (حاكم)

Allahumma innī as'aluka min-al-khairi kullihī 'ājilihī wa ājilihī ma'alimtu minhu wa ma lam a'alamu wa a'udhu bika min-ash-sharri kullihi 'ājilihi wa ājilihi ma 'alimtu minhu wa mā lam a'alamu wa asalukal-jannata wa mā qarraba ilaiha min qaulin au 'amalin wa 'a'ūdu bika min-an-nari wa ma qarraba ilaiha min qaulin au 'amalin wa as'aluka mimmā sa'alaka bihī Muhammadun wa a'udhu bika min mā ta'awwadha minhu Muhammadun wa mā qadaita lī min qadā'in faj'al ·āqibatahu rushdā. *(Hakam).*

O Allah! I ask of Thee all the good which is in the present or in the future, and I ask of Thee paradise, and the works and deeds, which would take me nearer to the same, and I seek refuge in Thee from Fire and the works and deeds which would take me nearer to the same. And I ask of Thee that which was sought by Muhammad, and I seek refuge in Thee from that regarding which Muhammad sought Thy Protection, and that the end of all Thy decrees above me should be good.

Prayer for Holding Firm to Islam :

اَللّٰهُمَّ احْفَظْنِىْ بِالْاِسْلَامِ قَائِمًا وَّاحْفَظْنِىْ بِالْاِسْلَامِ قَاعِدًا وَّاحْفَظْنِىْ بِالْاِسْلَامِ رَاقِدًا وَّلَا تُشْمِتْ بِىْ عَدُوًّا حَاسِدًا ۔

Allahummahfaznī bil-islāmī qā'iman wahfaznī bil-islāmi qā'idan wahfazni bil-islāmi rāqidan wa lā tushmit bī'aduwwan hāsidā.

O Allah! maintain my faith in Islam, while I am standing or while I am sitting or while I am lying and let not the enemy, the envious pass sarcastic remarks about me.

Prayer of a New Convert to Islam :

Ḥaḍrat Abu Malik Ashja'i (God be pleased with him) reports: "My father narrated that whenever a person embraced the religion of Islam, the Holy Prophet (peace and blessings of Allah be upon him) used to teach him Salāt and also the following prayer" ;

اَللّٰهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ وَاهْدِنِيْ، وَعَافِنِيْ وَارْزُقْنِيْ.

Allahummaghfir lī warhamnī, wahdinī, wa 'āfinī warzuqnī.

O Allah! forgive me, have mercy on me, guide me, grant me peace and give me sustenance.

Prayer for the Avoidance of Dissension and Immorality :

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ.

Allahumma innī a'ūdhu bika min munkarāt-il-akhlāqi wal-a'amali wal-ahwā'i. Allahumma innī a'ūdhu bika min-ash-shiqāqi wan-nifāqi wan sū-il-akhlāq.

O Allah! I seek refuge in Thee from evil morals, deeds and desires. O Allah! Behold, I seek refuge in Thee from schism, hypocricy and evil morals.

Darūd and Salām

Invecation of Peace and Blessings on the Holy Prophet (p. b. u. h.)

Invoke peace and blessings of Allah upon your venerable benefactor Hadrat Muhammad (peace and blessings of Allah be upon him). Truly, we can make no recompense for his countless favours and limitless love and affection. What we can do, however, is to invoke the peace and blessings of Allah on him with the deepest sense of reverence, love, devotion and loyalty to his person We should pray to God, "Creator ! Your Messenger (peace and blessings of Allah be upon him) had to suffer terrible torments in his task of communicating your message to us. He (peace and blessings of Allah be upon him) took great pains to guide us on the path of righteousness. Creator ! We can make no return for this favour. We implore You, O Creator ! to shower Your boundless benefactions upon the Prophet (peace and blessings be upon him), to exalt him in Your favour ; to protect his religion from the onslaught of falsehood ; to extend his religion and to bestow upon him a higher rank than all other favourite companions of Yours in the eternal world." The Holy Qur'an enjoins upon the Muslims :

انّ الله وملائكته يصلون على النبي يايها الذين امنوا
صلوا عليه وسلموا تسليما . (الاحزاب :٥٦)

Innallaha wamalāikatahu yussalluna alannabiyyi yā ayyu

halladhina āmanū sallū 'alaihi wa sallimū taslima.
(*33 : 56*)

Lo ! Allah and his angels, shower blessings on the Prophet O ye who believe ! Ask blessings on him and salute him with a worthy salutation."

The Holy Prophet (peace and blessings of Allah be upon him observed to Hardat Ubayi b. Ka'b (God be pleased with him) :

"Obayi ! If you devote all your time to invoking peace and blessings of Allah upon the Prophet, God shall take it upon Himself to provide for your sustenance in this world and in eternity." (Musnad Ahmad)

Hadrat Anas b. Malik (God be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) observed :

"A person who invokes peace and blessings of Allah on me is recompensed by Allah in the following manner :

"Allah showers blessings on him ten times. Allah adds ten virtues and erases ten vices from his record of deeds. And Allah elevates his rank by ten grades." (Nasa'i)

In addition to this, the Holy Prophet (peace and blessings of Allah be upon him) affirmed :

"The angels continue to invoke the blessings of God upon a man as long as he devotes himself to invoking peace and blessing of Allah upon me."

(Ahmad and Ibn Majah)

The Holy Prophet (peace and blessings of Allah be upon him) observed ;

"The man who hears my name mentioned yet fails to invoke the peace and blessings of Allah on me is a miser."
(Tirmidhi)

The Holy Prophet (peace and blessings of Allah be upon him) declared the person most deserving of the honour of his companionship and attendance in the life hereafter who invokes the peace and blessings of Allah on him the most,

The Holy Prophet (peace and blessings of Allah be upon him) observed:

"The person who invokes peace and blessings of Allah on me the most, will be the best deserving my companionship and attendance on the Day of Judgement". (Tirmidhi)

There is a slight variation in the wordings of the texts of the invocation of peace and blessings of Allah which the Holy Prophet (peace and blessings of Allah be upon him) taught to the illustrious companions (God be pleased with them) on various occasions. You may use any of these texts. The text which is generally recited in worship and which has been declared as the most propitious one by Ḥaḍrat 'Abdullah b. 'Abbas (God be pleased with him) is as follows:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ كَمَا صَلَّیْتَ عَلٰی
اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ. اَللّٰهُمَّ بَارِكْ
عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرَاهِیْمَ
وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ.

(صحاح سته ، مسند احمد)

Allahumma salli 'alā Muhammadin wa'alā aali Muhammadin kamā sallaita 'alā Ibrahīma wa 'alā aali Ibrahīma innaka Hamidun Majīd. Allahumma barik 'ala Muhammadin wa'alā aali Muhammadin kamā bārakta 'alā Ibrahīma wa 'alā āli Ibrahīma innaka Hamīdun Majīd. (*Ṣiḥāḥ Sitta, Musnad Aḥmad*).

O Allah! Shower Thy mercy upon Muhammad and the followers of Muhammad, as thou didst shower Thy mercy upon Abraham and the followers of Abraham! Behold Thou art Praiseworthy, Glorious! O Allah! shower Thy blessing upon Muhammad and the followers of Muhammad, as Thou didst shower Thy blessings upon Abraham & the followers of Abraham Behold, Thou art Praiseworthy, Glorious.

Hadrat 'Abdullah b. Mas'ūd (God be pleased with him) observed to the people: "You should invoke peace and blessings of Allah on the Holy Prophet in a proper manner. Who knows this invocation may be presented before the Holy Prophet (peace and blessings of Allah be upon him)?" The people requested him to teach the proper invocation to them. Thereupon he observed: "You should recite the invocation thus.

اَللّٰهُمَّ اجْعَلْ صَلٰوتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَ خَاتَمِ النَّبِيِّيْنَ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ اِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُوْلِ الرَّحْمَةِ ، اَللّٰهُمَّ ابْعَثْهُ مَقَامًا يَغْبِطُهُ بِهِ الْاَوَّلُوْنَ ○ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ ○ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ.

(ابن ماجه)

Allahummaj'al salātaka wa rahmataka wa barakātika 'alā sayyid-il-mursalīna wa imam-il-mut-taqīna wa khātim-in-nabiyyīna Muhammadin 'abdika wa rasūlika, imam-il-khairi wa qā'id-il-khairi warasūl-ir-rahmati, Allahummab'athhu maqaman yaghbituhū bihil-awwalūn. Allahumma salli 'ala Muhammadin wa 'alā aali Muhammadin kamā sallaita 'ala Ibrahima wa 'alā aali Ibrahīma innaka Hamidun Majid. Allahumma bārik 'alā Muhammadin wa 'alā aali Muhammadin kamā barakta 'alā Ibrahīma wa 'alā aali Ibrahīma innaka Hamidun Majīd. (*Ibn-e-Majah*).

God! Shower Your favour, blessing and benefactions upon the lord of Prophets, leader of the pious and the seal of Prophets, Muhammad who is Your servant, Your Messenger, a model of Good, a guide to peace and a Messenger of Blessings. God! elevate him to an exalted position which may be the envy of his predecessors. God! Show Your blessings to Muhammad and the progeny of Muhammad as You blessed Abraham and the progeny of Abraham. Truly, You possess the purest attributes and are Great. God! Show Your favour to Muhammad and the progeny of Muhammad as You showered favour on Abraham and the progeny of Abraham. Truly, you possess the purest attributes and are Great". (Ibn Majah)

Hadrat Abu Mas'ūd Ansāri (God be pleased with him) narrates: "Once Bashir b. Sa'd (God be pleased with him) submitted to the Holy Prophet (peace and blessings of Allah be upon him): In what manner should we invoke peace and blessings of Allah on you? The Holy Prophet (peace and blessings of Allah be upon him) remained silent for a while and then observed: Say these words:

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ

عَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ فِى الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ

مَّجِيْدٌ . (مسلم)

Allāhuma salli 'alā Muhammadin wa 'ala āli Muhammadin kamā sallaita 'alā aali Ibrahīma wa barik 'alā Muhammadin wa 'alā aali Muhammadin kamā bārakta 'alā Ibrahīma fil-'ālamīna innaka Hamidun Majid. (*Muslim*).

O Allah! shower Thy mercy upon Muhammad and the followers of Muhammad as Thou didst shower Thy mercy upon the followers of Abraham! Behold! Thou art Praiseworthy, Glorious. O Allah! shower Thy blessings upon Muhammad and the followers of Muhammad, as Thou didst shower Thy blessings upon Abraham in the worlds. Behold Thou art Praiseworthy, Glorious.

The Suppllication of Sacrifice

Lay down the animal parallel with the direction of the Qibla and utter the following prayer first:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي

وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ

وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللّٰهُمَّ لَكَ وَمِنْكَ .

Inni wajjahtu wajhiya lil-ladhi fatar-as-samawati wal-arda hanifan wa ma ana min-al-mushrikin. Inna salāti wa nusuki wa mahyāya wa mamāti lillahi rabb-il-'alamin. La sharika lahu wa bidhalika omirtu wa ana min-al-muslimin. Allahumma laka wa minka.

Behold I have turned my face earnestly towards Him Who originated the heavens and the earth and I am not of polytheists. Behold, my salat, mine offering, my living and mine dying are all for God, Lord of the worlds. No partners hath He, concerning this I have been bidden and I am of the Muslims O God! (I offer this) to you and You gave it to me.

After reciting this prayer, Say بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ '*Bismillahi Allahu akbar*'. (In the Name of Allah Who is Great) and cut the throat of the animal with a sharp-edged knife. Having performed the slaughter, read this prayer:

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّيْ كَمَا تَقَبَّلْتَ مِنْ خَلِيْلِكَ اِبْرَاهِيْمَ وَحَبِيْبِكَ مُحَمَّدٍ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ .

Allahumma taqabbalhu minni kamā taqabbalta min khalīlika Ibrahīma wa habībika Muhammadin 'alaihimas-salātu was-salām.

"God ! Accept this sacrificc offered by me as Thou accepted the sacrifice offered by Thy friend Abraham and that offered by Thy loved one Muhammad. May peace and blessings descend upon both".

Although it is permissible to let someone else perform the slaughter of your sacrificial animal, yet it is better if you perform this act with your own hands. While you perform the slaughter, try to think and feel in the same way as you express through the words you utter at the time of sacrificing the animal i. e all that we have got belongs to Allah and it is all to be spent in His way only. The act of sacrificing the animal in His name is in submission to His will and if ever required we shall readily sacrifice even our own life in the way of Allah and shall be grateful to Him that He conferred upon us the honour of martyrdom by affording us an opportunity to shed our blood in His namo.

1. If the animal is jointly shared by several partners, say مِنْ instead of مِنِّي and then announce the names of all partners.

Aqiqa Prayer

'Aqiqa' refers to the goat or ram which is sacrificed on behalf of a new-born child on the seventh day after his birth.

The Holy Prophet (peace and blessings of Allah be upon him) observed:

"On the seventh day a name should be prescribed for the child. Its hair and all filth should be removed and sacrifice should be performed on his behalf".

Before sacrifcing the animal, first make it lie down parallel with the direction of the Qibla and recite the prayer which is uttered at the slaughter of a sacrificial animal i.e. from ' انى وجهت ' to ' لك و منك ' Afterwards say ' بسم الله الله اكبر ' and cut the throat of the animal with a sharp-edged knife and then recite the following prayer:

اَللّٰهُمَّ هٰذِهٖ عَقِيْقَةُ ...... تَقَبَّلْهُ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَخَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ دَمُهَا بِدَمِهٖ لَحْمُهَا بِلَحْمِهٖ شَعْرُهَا بِشَعْرِهٖ عَظْمُهَا بِعَظْمِهٖ .

Allahumma hadhihī aqīqatu...... .....taqabbalhū kamā taqabbalta min habībika Muhammadin wa khalīlika Ibrahīma 'alaihimas-salātu wassalāmu damuhā bidamihī lahmuhā bilahmihī sha'ruhā bisha'rihī azmuhā bi-azmihī.

"O Allah! This is the Aqiqah of[1]..............Accept it as Thou accepted the 'Aqiqah offered by Thy loved one Muhammad (peace and blessings of Allah be upon him) and by Thy friend Abraham (peace be upon him). The blood of this sacrifice is ransom for the blood of the child, its flesh is the ransom for the flesh of the child, its hair are a ransom for the child's hair and its bones are the ransom for the child's bones. God! Accept it".

The people who possess means must offer sacrifice on behalf of their children. 'Aqiqah is a desirable sacrifice. Two lambs or goats on behalf of the male child and a single goat or lamb on behalf of the female. It is permissible also to sacrifice a single goat on behalf af a boy. However, for those who lack means, it is certainly improper to perform the sacrifice by begging loans.

Noncooked 'Aqiqah meat may be distributed. It is preferable, however, to send cooked meat to the beggars, the poor and your neighbours. On the eve of the 'Aqiqah of Hadrat Hasan (God be pleased with him), the Holy Prophet (peace and blessings of Allah be upon him) instructed: "Send one chopped leg of the animal to the midwife and eat the rest yourself and feed others". (Abū Dāwūd)

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1. Insert the name of the child whose 'Aqiqah is being performed after the words.

The Taravih Prayer

The word 'Taravih' is the plural form of 'Tarviha'. 'Tarviha' denotes the period of rest and relaxation at the end of every four Rakahs of prayer. It is in this context that this supplementary prayer of the month of Ramadan is called 'Taravih'. Tarviha, i. e. to pause and relax at the end of every four Rakahs of prayer, is a Sunnah.

The following prayer should be recited during 'Tarviha' :

سُبْحَانَ ذِى الْمُلْكِ وَالْمَلَكُوتِ . سُبْحَانَ ذِى الْعِزَّةِ
وَالْعَظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ .
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِى لَا يَنَامُ وَلَا يَمُوتُ .
سُبُّوحٌ قُدُّوسٌ ، رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ .
اللّٰهُمَّ اَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ .

Subhana dhil-mulki wal-malakūt. Subhana dhil-'izzati wal-'azmati wal-haibati wal-qudrati wal-kibri-yā'i wal-jabarūt. Subhan-al-malik-il-hayyil-ladhi lā yanāmu wa lā yamūtu, subbūhun quddūsun rabbuna wa rabb-ul-malā'ikati war-rūh. Allahumma ajirna min-an-nāri yā mujīru yā mujīru yā mujīr

"Pure is the Ruler and the Sovereign. Pure is the Exalted and the Supreme, the Awesome and the Powerful and the

Great Wielder of Authority. Pure is the Immortal Sovereign Who neither sleeps, nor will ever die. Purest and free from all blemishes is our Sustainer Who is the Provider of angels and of Gabriel.
God! Grant us asylum from the Fire of Hell. O Protector, O Protector, O Protector'.

Offer the 'Taravih' prayer in congregation and if possible listen to the recitation of the full text of the Holy Qur'an during 'Namaz'. Offer 'Taravih' behind a 'Hafiz' (the one who has memorised the full text of the Holy Quran) who recites the Qur'an with full reverence, devotion and eagerness in moderate pace and with proper pauses and correct accents so that the listeners do not get tired and the Qur'an may be recited so clearly as to make every word of it audible and distinct. It is a great injustice with the Holy Qur'an to read it rapidly without understanding as if you are trying to get rid of a burden. The Book of Allah deserves to be read with a will, devotion and concentration pondering over its meaning and implications and trying to grasp its real sense and spirit.

Similarly the 'Taravih' prayer must be offered with ease and concentration showing no haste and hurry. To perform Rukū and Prostration in rapid succession without knowing what is being uttered amounts to sheer disregard of the objectives of prayer and missing the relish of real taste and enjoyment of worship.

Qunūt-i-Nāzila

Whenever, God forbid, the Muslims are faced witha critical situation and the menace and terror of the enemy has overcome them, they should recite Qunut-i-Nazila during prayers, especially in the course of the dawn prayer. After the second Rakah of the morning prayers, recite the following prayers in the standing posture before performing the prostration. Traditions reveal that this prayer was recited during worship by the Holy Prophet (peace and blessings of Allah be upon him) and his illustrious companions (God be pleased with them) at critical times, they offered this prayer especially during morning worship:

اللّٰهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا

فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ

فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ . إِنَّهُ لَا يَذِلُّ مَنْ

وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ ○ اللّٰهُمَّ عَذِّبِ الْكَفَرَةَ الَّذِينَ

يَصُدُّونَ عَنْ سَبِيلِكَ وَيُكَذِّبُونَ رُسُلَكَ وَيُقَاتِلُونَ

أَوْلِيَاءَكَ . اللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ

وَالْمُسْلِمَاتِ وَأَصْلِحْ ذَاتَ بَيْنِهِمْ وَأَلِّفْ بَيْنَ قُلُوبِهِمْ

وَاجْعَلْ فِى قُلُوبِهِمُ الْإِيمَانَ وَالْحِكْمَةَ وَثَبِّتْهُمْ عَلَى

مِلَّةِ رَسُولِكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَوْزِعْهُمْ أَنْ يُوفُوا

بِعَهْدِكَ الَّذِى عَاهَدْتَهُمْ عَلَيْهِ وَانْصُرْهُمْ عَلَى عَدُوِّكَ

وَعَدُوِّهِمْ إِلٰهَ الْحَقِّ وَاجْعَلْنَا مِنْهُمْ

Allāhummahdinā fīman hadaita wa 'āfina fī-man 'āfaita wa tawallanā fī-man tawallaita wa barik lanā fī-ma a'ātaita wa qina sharra mā qadaita fa-innaka taqdi wa la yuqdā 'alaika innahu lā yadhillu man wālaita wa lā ya'izzu man 'ādaita tābarakta rabbanā wa ta'ālaita nastaghfiruka wa natūbu ilaika, Allahumma 'adhdhib-il-kafaratal-ladhīna yasuddūna 'an sabīlika wa yukadhdhi-būna rusulaka wa yuqātilūna auliā'aka, Allahummaghfir lil-mo'minīna wal-mo'mināt, wal-muslimīna wal-musli-māt, wa aslih dhāta bainihim wa allif baina qulūbihim, waj'al fī qulūbihim-ul-īmāna wal-hikmata wa thabbi-thum 'ala millati rasūlika sallal-lāhu 'alahi wa sallam wa auzi'hum an yūfū bi'ahdik-al-ladhī 'āhadtahum 'alaihi, wansurhum 'ala 'aduwwika wa'aduwwihim ilāh-al-haqqi waj'alnā minhum.

O Allah! guide us amongst those whom Thou hast guided aright, and preserve us among those whom thou hast preserved. Include us amongst those whom Thou hast taken under Thy protection. Bless us in that which Thou hast bestowed upon us and protect us from the *evil of that* which Thou hast ordained, for it is Thou Who ordainest and none can ordain against Thee indeed! Never is he

abased whom Thou takest as friend and none is respected Whom Thou takest as a foe. Blessed art Thou Our Lord and exalted. We ask repentance from Thee and turn to Thee ; O Allah! send torment upon the unbelievers, who prevent us from following Thy way and refute Thy messengers, and fight against Thy friends. Allah! grant forgiveness to us and to the Faithful males and females & Muslim men and women and bring reconciliation among them and foster affection (for one another) in their hearts and bless them with conviction and insight and make them firm and unwavering followers of the Holy Prophet (peace and blessings of Allah be upon him) and enable them to fulfil the pledge You have taken from them; help them against Thy enemies and against their enemies O Real Deity ! hear our prayers and deal us with these people !"

Prayer for the Fulfilment of a need

Whenever any need, big or small, arises, you should stand before God and offer two Rakahs of superoragatory prayer, (Sālat al-Hājat). Afterwards, offer thanksgiving and praise to God and invoke peace and blessings upon the Holy Prophet. Then utter the following prayer. There is every hope that God will not reject your prayer. The Holy Prophet (peace and blessings of Allah be upon him) observed:

"When someone seeks fulfilment of a need from God or man, he should first carefully perform ablution, say two Rakahs of superoragatory prayer and then offer thanksgiving and praise to the Lord; afterwards, he should invoke peace and blessings of God on the Holy Prophet; and finally utter this prayer to God:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ .

(ترمذی ، ابن ماجه)

La ilāha illallahul-halimul-karīm. Subhanallahi rabbil-'arshil-'azīm. Wal-hamdu lillahi rabbil-'ālamīn. As'aluka mūjibāti rahmatika wa 'azā'imi maghfiratika wal-ghanīmata min kulli birrin was-salamata min kulli ithmin lā tada' lī dhanban illa ghafartahu wa lā hamman illa farrajtahū wa lā hājatan hiya laka ridan illā qadaitaha ya arhamar-rāhimīn. (*Tirmidhi*).

There is no deity save God the Clement the Bountiful. Glory be to God, Lord of the Magnificent Throne! Praise be to God, Lord of the Worlds! I beg of Thee the means of (obtaining) Thy mercy and securing Thy pardon; participation in every righteousness and protection from every sin. Leave no sin of mine unforgiven no anxiety unrelieved and let no need of mine unfulfilled wherewith Thou art pleased O Thou the Most Merciful of Those who show mercy!

Prayer for Memorizing Qur'an

To learn the Holy Qur'an by heart and to memorize its text for ever you should offer the prayer which was taught to Hadrat 'Ali (God be pleased with him) by the Holy Prophet (peace and blessings of Allah be upon him).

Hadrat 'Abdullah b. 'Abbas (God be pleased with him) reports: "Once we were sitting in the company of the Holy Prophet (peace and blessings of Allah be upon him) when 'Ali (God be pleased with him) arrived and complained about his memory: O Messenger of God (peace and blessings of Allah be upon you) ! My mind does not retain the verses of the Qu'ran. I cannot remember what I have learnt previously". The Holy Prophet (peace and blessings of Allah be upon him) observed:

,,O Abul Hassan ! Let me teach you a prayer which will be of benefit to you and to those whom you will teach this prayer and having learnt this prayer whatever you commit to memory shall be retained and you shall always remember it". Hadrat 'Ali (God be pleased with him) submitted: "O Messenger of God (peace and blessings of Allah be upon you) ! Do teach me this prayer". Whereupon the Holy Prophet (peace and blessings of Allah be upon him) observed concerning this prayer: "Say this prayer on Friday night and offer it on three, five or seven Thursday nights in succession. By the Will of God, this prayer will prove efficacious. I swear by His Name Who has entrusted me with the Religion of Truth, this prayer by the believers never goes unanswered".

Continuing his narration, Hadrat 'Abdullah b. 'Abbas

(God be pleased with him) says: "Five or seven Thursday nights had passed when Hadrat 'Ali (God be pleased with him) came to the company of the Holy Prophet (peace and blessings of Allah be upon him) and submitted: "O Messenger of God (peace and blessings of Allah be upon you)! Before this whenever I memorised four verses, my memory failed me when I tried to reproduce them. Now, however, the position is that I memorise forty verses and when I wish to reproduce them, it appears as if the Book of God is lying open before me. Similarly, I used to hear a tradition and later failed to reproduce it but now I hear several traditions and retain them so well that I hardly miss a single word while reproducing those traditions".

On hearing this, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) observed: "I swear by the Lord of Ka'bah that Abul Hassan is a true believer".

Giving detailed instructions about this prayer, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Say this prayer on Friday night. When the sons of my brother Ya'qub requested him to pray for their redemption, Ya'qub replied: "Yes, I shall offer a prayer for your redemption shortly". Ya'qub meant that he would pray for their redemption on the next Friday night. So 'Ali! Rise at the hour of 'Tahajjud' on Friday night, for this is the most propitious time for the fulfilment of prayer; one's soul is eager at this time and the heart is fully devoted to God. If perchance you are unable to rise in the later part of the night, get up at midnight. If you can't wake up at midnight, then offer four Rakahs of supererogatory prayer in the first watch of the night in the following order: In the First Rakah, recite Surah Fatiha and after this Surah Yaseen;[1] in the second Rakah, recite Surah Fatiha and Surah Ad-Dukhan,[2] in the third Rakah, read Surah Fatiha with Surah Alif Lam Mim Sajdah;[3] and in the fourth Rakah, recite Surah Mulk[4] after Surah

1. Sura-36. 2. Surah-44. 3. Surah-32. 4. Surah-67

Fatiha. Afterwards, having recited 'Attahiyyāt' and offered Salam on both sides, offer thanks to God and praise Him. Invoke God's peace and blessings upon the Holy Prophet and all other Messengers in a proper manner. Implore Him to grant redemption to all the believing men and believing women and offer prayer for the salvation of those brethren who preceded you in faith. And finally say this prayer:

اَللّٰهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي اَبَدًا مَا اَبْقَيْتَنِي

وَارْحَمْنِي اَنْ اَتَكَلَّفَ مَا لَا يَعْنِيْنِي وَارْزُقْنِي حُسْنَ النَّظَرِ

فِيمَا يُرْضِيكَ عَنِّي . اَللّٰهُمَّ بَدِيعَ السَّمٰوٰتِ وَالْاَرْضِ

ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ اَسْأَلُكَ

يَا اللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ اَنْ تُلْزِمَ

قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي اَنْ اَتْلُوَهُ

عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي . اَللّٰهُمَّ بَدِيعَ السَّمٰوٰتِ

وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ

اَسْأَلُكَ يَا اللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ اَنْ

تُنَوِّرَ بِكِتَابِكَ بَصَرِى وَاَنْ تُطْلِقَ بِهِ لِسَانِى وَاَنْ تُفَرِّجَ

بِهِ عَنْ قَلْبِى وَاَنْ تَشْرَحَ بِهِ صَدْرِى وَاَنْ تَغْسِلَ بِهِ

بَدَنِى فَاِنَّهُ لَا يُعِيْنُنِى عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلاَّ

اَنْتَ وَلَاحَوْلَ وَلَا قُوَّةَ اِلاَّ بِاللهِ الْعَلِىِّ الْعَظِيْمِ . (الترمذى)

Allāhummarhamnī bitarkil-ma'āsī abadan ma abqaitanī warhamnī an atakallafa mā lā ya'nīnī warzuqnī husnan-nazri fī-ma yurdika 'annī. Allahumma badī'assamawati wal-ardi dhaljalāli wal-ikrāmi wal-'izzatil-lati lā turāmu as'aluka yā Allahu yā Rahmanu bijalālika wa nūri wajhika an tulzima qalbi hifza kitābika kamā 'allamtanī warzuqnī an atluwahū 'alan-nahwil-ladhī yurdīka 'annī. Allāhumma badī'as-samāwāti wal-ardi dhaljalāli wal-ikrāmi wal-'izzatil-latī lā turāmu. As'aluka yā Allahu yā Rahmānu bijalālika wa nūri wajhika an tunawwira bikitābika basari wa an tutliqa bihī lisāni wa an tufarrija bihī 'an qalbī wa an tashraha bihī sadrī wa antaghsila bihī badanī fa-innahu lā yu'īnunī 'alal-haqqi ghairuka wa lā yu'tihī illa anta wa lā haula walā quwwata illa bi-llahil 'Aliyil-'azīm. *(Tirmizi).*

O God! Be Thou gracious unto me by enabling me to eschew sins altogether as long as Thou sufferest me to live; and have mercy upon me lest I concern myself with ought which is of no consequence to me. And vouchsafe me the aesthetic sight which will cause Thee to be well pleased with me.

O God! Originator of the heavens and the earth Lord of Majesty and glory and of Might is comprehensible! I beseech Thee O god, O beneficent Lord in the name of Thy

Majesty and of the Light of Thy countenance to cause mine heart to retain Thy explaint as Thou hast taught to me. And grant that I may recite it in such manner as will cause Thee to be well pleased with me. O God, Originator of the heavens and the earth, Lord of Majesty and Bounty and of Might Who is unchallengable. I beseech Thee O God, O Beneficent Lord! in the name of Thy Majesty and of the Light of Thy countenance, to illuminate my sight with Thy scripture, make my tongue fluent with its words to comfort mine heart therewith, to make me fully receptive to it and to wash my body clean with its blessings. For indeed, None aideth me in (attaining) the truth besides Thee and now giveth it unto me besides Thee. There is no strength nor power save in God, the Exalted, the Magnificent.

Prayer of gaining understanding of the Qur'an

The favourite worship of the pious is to recite the Holy Qur'an and to meditate and reflect upon its meaning. Love of Qur'an is proof of attachment to God as it is also a means to establish communion with God. The believer obtains spiritual bliss by contemplating and meditating on the meanings of the Qur'an and it is through this process only that he secures access to the founts of wisdom contained in the Qur'an.

The Holy Qur'an is undoubtedly an easily comprehensible Book. As regards obtaining guidance from it and carrying out its injunctions, the teachings of the Holy Qur'an are very simple, clear and free of all ambiguity or complexity of meaning. However, to grasp its inner meanings and significance and to derive wisdom from it, it is imperative that you should study the Qur'an after having fulfilled all the conditions and obligations for gaining comprehension if it; reflect upon its contents with sincere application and never adopt a careless and listless attitude towards the Book, but study it constantly for the rest of your life.

It is quite natural that at certain points during study, you will come across a text upon which you will deliberate long and hard without arriving at any one interpretation which your mind will accept. You will then feel at a loss. But if you are a devoted student of the Qur'an, don't ever feel dejected or lose heart, nor should you entertain any impudent notion of levelling criticism upon the Holy Book- And feeling hopeless, don't abandon the practice of deliberating and meditating upon the

meanings of the Qur'an. On the contrary, you should turn towards God with full concentration and reposing complete trust in Him you should seek His aid in the unravelling of this problem. Do not make an impudent bid to make a whimsical exposition of the Qur'an or to give it an interpretation which conforms to your ideas. Like a true seeker of Truth, stick to the meaning which the text of the Qur'an makes plain and pray to God in extreme humility and with a sense of helplessness: 'O God! Eliminate my confusion; make the true meaning manifest to me and let my heart be content with that interpretatation and meaning which is really true.' For this purpose, recite the Holy Qur'an rather loudly but distinctly with pauses in the course of supererogatory prayers at night. Offer the prayer reproduced below. It is hoped from God that the prayer will prove efficacious.

The Holy Prophet (peace and blessings of Allah be upon him) observed: "Any person who offers this prayer while in a state of sorrow and distress, God shall alleviate his suffering and bestow upon him felicity and rejoicings."

اَللّٰهُمَّ اِنِّیْ عَبْدُكَ، ابْنُ عَبْدِكَ ابْنُ اَمَتِكَ نَاصِیَتِیْ
بِیَدِكَ، مَاضٍ فِیَّ حُكْمُكَ، عَدْلٌ فِیَّ قَضَاؤُكَ اَسْأَلُكَ
بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّیْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ
فِیْ كِتَابِكَ اَوْ عَلَّمْتَهٗ اَحَدًا مِّنْ خَلْقِكَ اَوِ اسْتَاْثَرْتَ
بِهٖ فِیْ عِلْمِ الْغَیْبِ عِنْدَكَ، اَنْ تَجْعَلَ الْقُرْآنَ رَبِیْعَ
قَلْبِیْ وَنُوْرَ صَدْرِیْ وَجَلَاءَ حُزْنِیْ وَذَهَابَ هَمِّیْ وَغَمِّیْ.

(مسند احمد، ابن حبان)

Allahumma innī 'abduka, ibnu 'abdika, ibnu amatika nāsiyatī biyadika, mādin fiyya hukmuka, 'adlun fiyya qadā'uka, as'aluka bikulli ismin huwa laka, sammaitu bihī nafsaka an anzaltahu fī kitabika au 'allamtahu ahadan min khalqika awista'tharta bihī fī 'ilmil-ghaibi 'indaka an taj'alal-Qur'āna rabī'a qalbī wa nūra sadrī wajalā'a huzni wadha hāba hammī wa ghammī.

(***Musnad Ahmed, Ibn-Hiban***)

"God! I am Thy slave. I am the son of Thy bondman and the son of Thy bondmaid. My brow is in Thy grip. I am under Thy command. Thy judgement in regard to me is just and fair. In the Name of all Attributes applicable to Thee and all Attributes which Thou hast reserved for Thyself, or those which Thou hast revealed in Thy Book, or have transmitted to one of Thy creatures or have kept them hidden in the treasury of the unseen with Thee in the Name of all these Attributes I implore Thee to make the Holy Qur'an the joy of my heart, the light of my bosom, a panecea for my distress and a cure of my sorrows and perplexity".

The narrator of this Tradition Hadrat 'Abdullah ibn Mas'ud (God be pleased with him) states that the people submitted to the Holy Prophet (peace and blessings of Allah be upon him) : "Shall we learn this prayer"? Whereupon the Holy Prophet (peace and blassings of Allah be upon him) observed: "Any one who hears this prayer, must learn it and memorise it".

The Friday Sermon

The Friday sermon is an extremely effective and disciplined means of arousing Islamic sentiments, keeping the Faith alive and carrying out the duty of remembering God constantly and in an orderly manner. It is a unique religious institution designed to remind the Muslims of their obligations each week in a perfectly natural way and to inculcate in them a sense of the requirements of religion and an impassioned spirit to serve Islam. But you can make an effective use of this institution only when you address the congregation in their vernacular.

As regards the second sermon, it must be delivered in Arabic; however, the first sermon ought to be delivered in a speech which the audience can understand. It is proper for you to prepare a brief but comprehensive address on the requirements of religion in the context of current offairs and try to develop the mind of the people and rouse them to action each week regularly and in a disciplined manner. If for some reason it is not possible for you to prepare an address yourself, you should at least read the Arabic text and deliver its meaningful translation in the vernacular of your audience. Among the Arabic texts, your best choice is a sermon delivered by the Holy Prophet (peace and blessings of Allah be upon him) or the illustrious companions (God be pleased with them). Below are reproduced quotations from the authentic speech of the Holy Prophet (peace and blessings of Allah be upon him). One of these is the historic sermon which he (peace and blessings of Allah be upon him) delivered on the first Friday after his migration to Medina. The second address contains an eloquent call to the Muslims to acquire a deep sense of the Holy

Qur'an and to deliberate and ponder over its meanings constantly for it is impossible to hold on to religion without a firm attachment to the Holy Qur'an.

The First Sermon of the Holy Prophet (peace and blessings of Allah be upon him) in Medina.

الحمد لله احمده واستعينه واستغفره واستهديه واومن به ولا اكفره واعادي من يكفره . واشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمدا عبده ورسوله . ارسله بالهدى والنور والموعظة على فترة من الرسل وقلة من العلم وضلالة من الناس وانقطاع من الزمان ودنو من الساعة وقرب من الاجل . ومن يطع الله ورسوله ، فقد رشد ومن يعصهما فقد غوى وفرط وضل ضلالا بعيدا اوصيكم بتقوى الله فانه خير ما اوصى به المسلم المسلم ان يحضه على الاخرة وان يامره بتقوى الله فاحذروا ما حذركم الله من نفسه ولا افضل من

ذَالكَ نصيحَةً ولاَ افضَلَ منْ ذَالكَ ذكراو ان تقوى الله لمَنْ عَملَ به علَى وَجَلٍ ومخَافة من ربه عون صدق علَى مَا تبغُونَ من امرِ الآخرة ومن يصلح الذى بينه وبينَ الله من امره فى السر والعلانية لا ينوى بذالكَ الا وجه الله يكن له ذكراً فى عاجل امره وذخرا فيما بعد الموت حين يفتقر المرء الى ماقدم وما كانَ من سوى ذلك يود لو ان بينها وبينه امدا بعيدا ويحذركم الله نفسه والله رؤف بالعباد والذى صدق قوله، وانجز وعده لا خلف لذالك فانه يقول عز وجل: مايبدل القول لدى وما انا بظلام للعبيد فاتقوا الله فى عاجل امركم وآجله فى السر والعلانية فانه من يتق الله يكفر عنه سياته ويعظم له اجرا . ومن يتق الله فقد فاز فوزا عظيما . وانَّ تقوى الله يوقى عقوبته ويوقى سخطه وانَّ تقوى الله يبيض

الوجوه . ويرضى الرب ويرفع الدرجة .

خذوا بحظكم ولا تفرطوا في جنب الله وقد علمكم الله كتابه . ونهج لكم سبيله ليعلم الذين صدقوا ويعلم الكاذبين . فأحسنوا كما أحسن الله اليكم وعادوا أعداءه . وجاهدوا في الله حق جهاده . هو اجتبكم وسمكم المسلمين ليهلك من هلك عن بينة ويحيى من حى عن بينة ولا قوة الا بالله .

فاكثروا ذكر الله واعملوا لما بعد اليوم فانه من يصلح ما بينه وبين الله يكفه الله ما بينه وبين الناس .

ذلك بان الله يقضى على الناس ولا يقضون عليه ويملك من الناس ولا يملكون منه الله اكبر ولا قوة الا بالله العظيم ○ (الطبرى جلد ١٢ ص ٢٥٥)

Al-hamdu lillahi Ahmaduhū wa astu'īnuhū wa astagh-firuhū wa astahdihī wa ū'minu bihī wa lā akfuruhu wa ū'ādi man yakfurūhu wa ashhaduan lā-ilāha illallāhu

wahdahu lā sharika lahū wa ashhadu anna Muhammadan 'abduhū wa rasūluh. Arsalahu bilhudā wannūri walmau-i-zatī 'alā fatratin minar-rusuli wa qillatin minal ilmi wa dalalatin minannāsi wanqitai'n mina-zamāni wazunuwwin minassa'ati wa qurbin minal ajali wa man yuti-'illaha wa rasūlahu faqad rashada wa man-ya 'sihima faqad ghawā wa farrata wa dalla dalalan ba'īda. Usīkum bitaqwallāhi fa-innahū khairu mā ausa bi-hil-muslimu. Almuslima an yahuddahū 'alal ākhirati wa an ya'murahū bitaqwallāhi fahdharū. Ma hadhdharakum-ullahu min-nafsihi wala afzala min dhālika nasīhatan wala afzala min dhalika dhikran wa inna taqwallahi liman amila bihī alā wajalin wa makhafatin min rab-bihī auna sidqin alā mā tabghūna min amril ākhirati wa man yuslihilladhī bainahū wa bainallahi min amrihī fissirri wal'alāniyati lā yanwī bidhālika illā wajhallāhi yakun lahu dhikran fī 'ājili amrihī wa dhukhuran fī-mā b'adal mauti hīna yaftaqirulmar'i' illā mā qaddama wa mā kāna min siwā dhalika yawaddu lau anna bainahā wa bainahū amadan ba'īdan wa yuhadhdhiru kumullahu nafsahū wallāhu raūfun bil'ibādi walladhī sadaqa qaulahū wa anjaza wa'adahû lā khulifa lidhalika fa-innahū yaqūlu 'azza wajalla mā yubaddalul qaulu ladayya wa mā ana bizalla min lilabīdi fattaqullaha fī-ājili amrikum wa ājilihi fissirri wal-'alāniyati fa-innahū man yattaqillaha yukaffir'anhu sayyi-ātihī wa yu'azzim lahū ajra. Wa man yattaqillaha faqad faza fauzan azīma wa inna taqwallahi yuwaqqī 'uqubatahu wayuwaqqi sukhutahu wa inna taqwallahi yubayyidul wujūha wa yurdirrabba wa yarfa'udarajah. Khudhu bihazzikum walā tufarritu fī janbillahi wa qad allamakum ullahu kitābahu wa nahaja lakumsabīlahu liya'alamallad-hīna sadaqū wa ya'lamal kādhibīn. Fa-ahsanū kamā ahsanallāhu ilaikum wa 'ādu a'adāahu wa jāhidū fillahi haqqa jihādihi huwajtabakum wa sammākumul muslimīna

liyah-lika man halaka 'an bayyinatin wa yahya man hayya bayyinatin wa lā quwwata illā billāhi.

Fa aktharū dhikrallāhi wa'malu limā bā'adal yaumi fa innahū man yuslihu ma bainahū wa bainallahi yakfi-hillāhū ma baina hū wa bain-an-nāsi.

Dhālika bi annallaha yaqdi alan nāsi wa la yaqdūna alaihi wa yamliku minan nāsi wa la yamlikūna minhullāho akbarū wa lā quwwata illā billāhil azīm.

"Thanksgiving and Praise be to Allah. I pay Him gratitude. I invoke His aid. I beseech His Forgiveness and seek Guidance from Him; and I put my faith in Him; and I disbelieve Him nor and I consider him as my enemy who disbelieve Him. And I bear witness that there is no deity except Allah; He is Alone and has no partner; and I bear testimony that Muhammad is the servant of Allah and His Apostle, Allah sent him with guidance, light and exhortation and instituted him as His Messenger at a time when the office of Prophethood had long remained dorment; the light of true knowledge had faded; evil was dominant; society was in a state of upheaval; doom was hanging overhead; and death was hovering over the head of each man. Hence he who believed in the Messenger and obeyed Allah and His Messenger was righteous. And he who defied the both went astray, trangressed limits and fell into shortsightedness and having lost the path of righteousness advanced far into wrong.

I instruct you to fear God. The best counsel that a Muslim can offer to another Muslim is that a Muslim should persuade the other to make provision for the life hereafter and urge him to fear God· Fear God as hath He ordained you to fear Him. Hence no exhortation is better than this, nor can there be a better reminder. The fact is that awe and fear of God is the real aid to secure a propitious destiny in the eternal world for the man who passes his life in constant fear

Mighty and the Exalted affirms: "My word suffers no change and I never do the least injustice to any of My people". Hence fear God in all the public and private affiairs relating to this world or the life Hereafter. Verily Allah redeems the sins of a person who fears His wrath and He enhances the reward of such a person to the maximum degree. And he who constantly fears Him achieves the highest success; and behold, the fear of God saves man from His punishment, protects him from His wrath and behold the fear of God makes your faces radiant and lively ;it pleases the Lord and elevates the man before God Almighty.

So, gather virtues of your share and never fail, or lack in submission to His Commands, especially when He has taught you what is right and what is wrong through His Book and has guided you to the right path. This is to differentiate the truthful from those who are liars. Behave well with the people, as Allah has treated you with kindness. Consider His enemies as your own, and strive hard in the way of Allah. He has chosen you and has designated you 'Muslim', so that one who is to perish should meet his doom with manifest reason and logic and one who is to live, should live with manifest reason and all power and authority rests in Allah and Allah alone.

So, ever remember and mention Allah and mind your deeds and actions keeping in view the day to come ; for the man who sets the matters between him and the Almighty, Allah suffices him in all the matters between Him and the mankind because Allah decides the fate of the mankind and the mankind wields no authority over Him. God is the Master of every thing that men possess; men exercise no power on anything divine; He is Paramount and there rests no power but with Allah".

Advice to Develop Interest in the Qur'an

ان الحمد لله احمده واستعينه ونعوذ بالله من شرور انفسنا

وَمِنْ سَيِّاتِ أعمالنا مَنْ يَهْدِهِ اللهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْهُ

فَلاَ هَادِىَ لَهُ. وَأَشْهَدُ أَنْ لَّا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ

إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللهِ قَدْ أَفْلَحَ مَنْ زَيَّنَهُ

اللهُ فِي قَلْبِهِ وَأَدْخَلَهُ فِي الإِسْلَامِ بَعْدَ الْكُفْرِ، وَاخْتَارَهُ

عَلَى مَا سِوَاهُ مِنْ أَحَادِيثِ النَّاسِ. إِنَّهُ أَصْدَقُ الْحَدِيثِ

وَأَبْلَغُهُ. أَحِبُّوا مَنْ أَحَبَّ اللهَ وَأَحِبُّوا اللهَ مِنْ كُلِّ

قُلُوبِكُمْ وَلَا تَمَلُّوا كَلَامَ اللهِ وَذِكْرَهُ، وَلَا تَقْسُوا عَلَيْهِ

قُلُوبُكُمْ.

اعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئاً، اتَّقُوا اللهَ حَقَّ تُقَاتِهِ

وَصَدِّقُوا صَالِحَ مَا تَعْمَلُونَ بِأَفْوَاهِكُمْ وَتَحَابُّوا

بِرُوحِ اللهِ بَيْنَكُمْ. وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

(اعجاز القران)

Innalhamda lillāhi ahmaduhū wa asta'inuhū wa n'aūzubillāhi min shurūri anfusina wa min sayye'āti a'amālinā man yahdi hillahu falā mudilla lahū wa man

yudlilhu fala hādiya lah. Wa ash-hadu an lā ilāha illallāhu lā sharika lahū. [Inna ahsanal hadīthi kitābul-lahi qad aflaha man zayyanahullāhu fī qalbihī wa adkhalahū fil islāmi ba'adal-kufri wakhtārahū 'alā ma siwāhu min ahādīth innāsi. Innahū asdaqul hadīthi wa ablaghuhū ahibbū man ah abballāha wa ahibbullāha min kulli qulūbikum wa lātaqsu 'alaihi qulūbahum. 'U'obudullāha walā tushri kū bihī shai-an. Ittaqullaha haqqa tuqātihi wa saddiqu sāliha mā ta'amalūna bi-afwāhikum wa tuhābbū birauhillāhi bainakum wassalāmu 'alaikum wa rahmatullahi. ***(Ijaz ul Quran : 475)***

"Verily, thanksgiving and praise are due to Allah alone. I offer Him gratitude and praise and beg His aid; and we seek asylum with Him against our misdeeds and wrongs committed by us. Whomsoever He guideth (and He guideth only those who really look for His guidance) no one can lead him astray. Whomsoever He deflects from the right path (and He deflects only those who yearn not the guidance) no one can guide him aright.

I bear witness that there is no deity save Allah. He is Alone. He has no partner.

Verily, the best word is the Book of God. Indeed, successful is he who adorns his heart with the word of Allah and whom Allah has favoured with Islam and turned him away from pagamsin and who preferred the word of Allah over all the human thinking and theories. Verily the word of Allah is the truth, most impressive and most effective. Love him who loves the word of Allah Develop real love and attachment with Allah with your heart and soul. Let not the recitation of the word of Allah and remembering Him bore you and let not your hearts be indifferent and adamant to the word of Allah. Worship Allah alone ; and attribute none as His partner or associate, fear Him ever to the extent He should be feared. Confirm your pious deeds by your words also i. e. say what is proper

and becoming of you ; and love each other for the cause of Allah and in total submission to Him. May Peace and Mercy of Allah be upon you !

The Second Sermon

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ اَرْسَلَهُ اللّٰهُ شَاهِدًا وَنَذِيرًا وَدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهِ وَسِرَاجًا مُنِيرًا وَعَلٰى اٰلِهِ وَاَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا .

اَمَّا بَعْدُ : فَيَاَيُّهَا النَّاسُ ! اُوْصِيكُمْ بِتَقْوَى اللّٰهِ فَاِنَّ تَقْوَى اللّٰهِ مَلَاكُ الْحَسَنَاتِ . وَعَلَيْكُمْ بِالطَّاعَةِ فَاِنَّهُ مَنْ يُطِعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا . وَقَالَ اللّٰهُ تَعَالٰى فِى كِتَابِهِ الْمَجِيدِ . اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَاَيُّهَا الَّذِينَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيمًا .

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اٰلِهِ وَاَصْحَابِهِ الَّذِينَ اتَّبَعُوْهُ فِى سَاعَةِ الْعُسْرَةِ . اَللّٰهُمَّ اَمْطِرْ شَاٰبِيبَ رِضْوَانِكَ عَلَى السَّابِقِينَ الْاَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْاَنْصَارِ

خُصُوصًا عَلَى أَفْضَلِ الْبَشَرِ بَعْدَ الْأَنْبِيَاءِ بِالتَّحْقِيقِ أَمِيرِ الْمُؤْمِنِينَ سَيِّدِنَا أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ وَعَلَى أَمِيرِ الْمُؤْمِنِينَ سَيِّدِنَا عُمَرَ الْفَارُوقِ رَضِيَ اللّٰهُ عَنْهُ وَعَلَى أَمِيرِ الْمُؤْمِنِينَ سَيِّدِنَا عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ وَعَلَى أَمِيرِ الْمُؤْمِنِينَ سَيِّدِنَا عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللّٰهُ وَجْهَهُ وَعَلَى وَلَدَيْهِ السَّعِيدَيْنِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا وَعَلَى أُمِّهِمَا سَيِّدَةِ النِّسَاءِ أَهْلِ الْجَنَّةِ فَاطِمَةَ الزَّهْرَاءِ رَضِيَ اللّٰهُ تَعَالَى عَنْهَا وَعَلَى سَائِرِ الصَّحَابَةِ وَالتَّابِعِينَ رِضْوَانُ اللّٰهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ .

اَللّٰهُمَّ انْصُرْ مَنْ نَصَرَ دِينَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاجْعَلْنَا مِنْهُمْ . وَاخْذُلْ مَنْ خَذَلَ دِينَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مِنْهُمْ عِبَادَ اللّٰهِ رَحِمَكُمُ اللّٰهُ إِنَّ اللّٰهَ

يَأمُرُ بِالعَدلِ وَالاِحسَانِ وَاِيتَاءِ ذِي القُربىٰ وَيَنهىٰ عَنِ

الفَحشَاءِ وَالمُنكَرِ وَالبَغيِ يَعِظُكُم لَعَلَّكُم تَذَكَّرُونَ

اُذكُرُوا اللهَ يَذكُركُم وَادعُوهُ يَستَجِب لَكُم وَلَذِكرُ

اللهِ تَعَالىٰ اَعلىٰ وَاَولىٰ وَاَعَزُّ وَاَجَلُّ وَاَهَمُّ وَاَعظَمُ

وَاَكبَرُ .

Alhamdu lillāhi hamdan kasīran wassalātu wassalāmu 'alā rasūlihi arsalahullāhu shahīdan wa nadhīra.. Wa dāiyan ilallāhi bi-idhnihī wa sirājan muniran wa 'alā alihi wa ashābihi wa sallama taslīman kasīran kasīra.

Amma ba'adu-fayā-ayyuhannāsu Usīkum bitaqwallāhi fa-inna taqwallāhi milākul hasanāt. Wa-'alaikum bittā' āti fa-innahū man yuti'illāha wa rasūlahu faqad faza faūzan azīma.

Wa qālallahu ta'āla fī kitābi-hil-majid. Innallaha wama lāi'katuhu yusallūna 'alannabiyyī. Yā ayyuhalladhīna āmanu sallū 'alaihi wa sallimū taslīma.

Allahumma salli 'ala sayyidina wa maulana Muhammadin wa 'alā alihī wa ashabi hilladhīnat-tabaūhu fī sā'atil 'usrati. Allahumma amtir shaābība ridwanika 'alas sābiqīnal awwalīna minal muhājirīna wal ansāri khusūsan alā afzalil bashari ba 'dalambiyāi bittahqiq amiril mo'minīna sayyidina Abī Bakrinissiddiq radiallāhu ta'ālā anhu wa 'alal amīril mo'minīna sayyadinā ūmara nilfārūqi radiallāhu ta'ālā 'anhu. Wa 'alā amiril mo'minina sayyidina 'Usmanabni Affān radiallāhu ta'ālā anhu wa 'alā amīril

mo'minīna sayyidina 'Ali-ibni Abī Tālib karramallāhu wajhahu wa 'alā waladaihis-sa'idaini sayyida shabābi ahlil jannate al-Hasanu wal-Hussainu radī allāhu ta'ālā 'anhuma wa 'alā ummihima sayyidatinnisāi ahlil jannati Fātimatazzahrāi radi allahu ta'āla 'anhā wa ala sāiris sahābati wattābi'īna ridwanullāhi ta'ālā 'alaihim ajmaīn· Allāhummansur man nasara dīna Muhammadin sallallāhu 'alaihi wa sallam waj'alnā minhum wakhdhul man khadhala dina Muhammadin sallallāhu 'alaihiwasal-lam wala taj'alna minhum 'ibādullahi rahimakumullahu. Innallaha ya'muru bil' adli wal ihsāni wa ītāi dhilqurbā wa yanhā anil fahshāi wal munkari wal baghyi ya'i-zukum la'allakum tadhakkarūn udhkurullāha yadhkurkum wad'ūhu yastajib lakum waladhikrullāhi ta'ālā a'ulā wa aula wa a'azzu wa ajallo wa ahammu wa a'azamu wa akbar.

The praise is due to Allah, the abundant praise, and benediction and peace be upon His Messenger whom Allah has sent as a witness, a warner and an inviter towards Allah with His mandate and as a radiant light and may peace and abundant peace be on his progeny, followers and Companions.

Thereafter, O mankind, I exhort you to fear God, for verily fear of Allah is supermost virtue and incumbent upon you is the obedience. And verily he, who obeys Allah and His Messenger, achieves great success, Allah, the exalted, has declared in His Dignified Book (the Quran) : Verily, Allah and His angels invoke benediction on the Apostle. so, O ye who believe, invoke blessings on him and seek abundant peace for him.

Allah! Bestow on our Master and our Lord Muhammad and on his progeny, followers and his companions who obeyed him in adversity. Allah! Shower Thy perfect pleasure on those who excelled (to affirm faith) amongst the emigrants

and the helpers, particularly on the unanimously admitted the most excellent of mankind, next to the Prophets, the Amir of the believers, our master, Abu Bakr the most truthful (may Allah be pleased with him) and on the Amir of the believers, our master Umar Al-Farooq (may Allah be pleased with him) and on the Amir of the believers, our master, Usman b. Affān (may Allah be pleased with him) and on the Amir of the believers, our master, Ali (may Allah glorify his face) and on his two noble sons, the masters of the youth of the inmetes of Paradise Hasan and Husain (may Allah be pleased with both of them) and on their mother, the leader of of the ladies of the paradise, Fatimataz-Zahra (may Allah be pleased with her) and on all the companions of the Holy Prophet and their successors (may Allah be pleased with all of them).

Allah ! Grant success to those who uphold the way of life taught by the Deen of Muhammad (peace and blessings of Allah be upon him) and make us amongst them; and humiliate those who humiliate the teachings of Muhammad (peace and blessings of Allah be upon him) and make us not amongst them. O servants of Allah! May Allah show mercy on you. Verily Allah, enjoins justice and kindness, and giving to kinsfolk, and forbids indecency, abomination and transgression. He exhorts you so that you always remember. Remember Allah, He will remember you (in adversity) Pray unto Him, He will respond to you. Indeed, the remembrance of Allah is the most high, most excellent, most dignified most superior, most grand and the greatest.

The Nuptial Sermon

It is propitious to read a sermon at a wedding ceremony in order to explain the significance of 'Nikah' (marriage contract) in divine law, and to bring home to the parties the requirements and heavy responsibilities imposed by this contract. With a view to derive the maximum benefit from the sermon, it is advisable for the preacher to translate the sermon and offer a brief exegesis of the text in the vernacular so that the assembly may fully appreciate the sermon. To this end, we reproduce below the text of the Nuptial Sermon along with its translation.

انَّ الحَمْدَ لله نستعينه ونستغفره ونعوذ بالله من شرور انفسنا من يهده الله فلا مضل له ومن يضلله فلا هادى له . واشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله .

يايها الذين امنوا اتقوا الله حق تقته ولا تموتن الا وانتم مسلمون ○

يايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا

اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ○

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ

لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ

وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا . (مشكوٰة)

وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاللهِ اِنِّي

لَأَخْشَاكُمْ لِلّٰهِ وَأَتْقَاكُمْ لَهُ وَلٰكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي

وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ

مِنِّي . (بخاری)

Innalhamda lillāhi nastainuhū wa nastaghfiruhū wa na'ūdhu billahi min shurūri anfusinā man yahdihillāhu falā mudilla lahu waman yudlilhu falā hādia lahu wa ash-hadu an lā-ilāha illallāhu wa ash-hadu anna Muhammadan 'abduhu wa rasūluhu. Yā-ayyuhalladhīna āmanut-taqullāha haqqa tuqātihi wala tamūtunna illā wa antum muslimūn.

Ya-ayyuhannās uttaqū rabbakumulladhī khalaqakum min nafsin wāhidatin wa khalaqa minhā zaujahā wa bassa min huma rijalan kathīran wa nisā'. Wattaqullāhalladhī tasāa'lūna bihi wal urhām. Innallaha kāna 'alaikum raqība,

Ya-ayyuhalladhīna āmanuttuqullāhu wa qūlu qaulan sadīdan yuslih lakum a'amālakum wa yaghfirlakum dhunubakum wa man yuti 'illāha wa rasulahu faqad faza fauzan uzīma. (*Mishkāt*).

Wa qāla rasūlullahi sallallāhu 'alaihi wasallam. Wallahi innī la akhshākum lillahi wa atqākum lahū wa lakinnī asūmu wa uftiru wa usalli wa arqudu wa atazawwajun nisāa' faman raghiba 'an sunnatī falaisa minnī. (*Bukharī*)

"Thanksgiving and praise are due to Allah alone, we seek aid from Him alone; and we beseech forgiveness of our sins from Him only; and we consign ourselves to the protection of Allah against the evils of our souls and against all offences. Truly, whomsoever Allah guides on the straight path (and He puts him only on the straight path who sincerely desires to walk along that way), no one can lead him astray. And whomsoever God deflects (and He deflects only him who yearns to be deflected), no one can put him on the straight path. And I bear witness that there is no deity except Allah and I testify that Muhammad is the bondman of Allah and His Messenger.

O Believers! Fear Allah, as He should be duly feared; and die not save you be Muslims.

O mankind ! Fear the wrath of your Lord Who created you from a single soul and from it created his spouse; and from them twain hath spread (all over the world)a multitude of men and women. Fear Allah, in Whom you claim your rights from one another and (be careful in observing your duty to) the wombs (that bore you). /So! Allah is Watchful over you.

O Believers! Fear God constantly; and utter what is fair and sound God, then, will rectify your deeds and cover up your sins with forgiveness; and whosoever obeys Allah and His Messenger, he indeed shall secure a glorious success".

The Holy Prophet (peace and blessings of Allah be upon him) says. "By God! I fear Allah more than all of you; I save myself from the wrath of Allah more than do all of you; but I observe fast and sometimes I do not keep fast. I say prayers at night and I sleep also; and I also take women in marriage. Hence whosoever turns away from my way, he bears no relation with me".

Istikhara

Do have 'Istikhara' on the eve of such important events of life as journey, Nikah (marriage contract), employment and in commercial matters. 'Istikhara' means 'to beseech goodness and welfare'. When your mind is in doubt as to which aspect of an important and lawful problem is propitious for you, you must perform an 'Istikhara' and, then, adopt the course suggested by your heart, taking it as the will of God. Whenever you are confronted with an issue of extraordinary importance, and find it difficult to reach the correct decision and adopt the right course, perform two Rak'ahs of supererogatory prayer at any hour outside the unpropitious and forbidden timings. Afterwards, offer the 'Istikhara' prayer. Hadrat Sa'd b. Abi Waqas (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed:

"It is propitious for the progeny of Adam to beseech goodness and welfare from God; and it is also propitious for the progeny of Adam to submit to the Will of God; and it is most unfortunate for the progeny of Adam if they do not beseech goodness and welfare from God and are not happy in the Will of God". (*Musnad Ahmed*)

The Holy Prophet (peace and blessings of Allah be upon him) also observed:

"One who observes 'Istikhara' is never disappointed; and the one who takes counsel is never put to shame; and the one who observes economy does not have to depend on others". (Tabarani)

Hadrat Jabir (God be pleased with him) states: "As the

Holy Prophet (peace and blessings of Allah be upon him) taught us the Qur'an, so also he (peace and blessings of Allah be upon him) instructed us to observe 'Istikhara' in every matter. The Holy Prophet (peace and blessings of Allah be upon him) used to observe: When anyone among you is perplexed over an important matter, he should perform two Rak'ahs of supererogatory prayer and then offer this prayer: (Bukhari)

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ
مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ
وَاَنْتَ عَلَّامُ الْغُیُوْبِ ،

اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ
وَمَعِیْشَتِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ
فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعِیْشَتِیْ
وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیَ الْخَیْرَ
حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ .

Allahumma innī astakhīruka bi'ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal-'azīmi fa-innaka taqduru wa lā aqdiru wa ta'lamu lā a'lamu wa anta 'allāmul-Ghuyyūb.

Allahumma in kunta ta'lamu anna hadhal-amra khairun lī fī dīnī wa ma'ishaitī wa 'āqibati amrī fāqdurhu li wa yassirhu lī thumma barik lī fihi wa in kunta ta'lamu

anna hadhal-amra sharrun lī fī dīnī wa ma'īshati wa āqibati amrī fasrifhu 'annī wasrifni anhu waqdurli-yal-khaira haithu kāna thumma ardinī bihī.

O Allah! I ask of Thee the good through Thy knowledge, and ability through Thy power and beg (Thy favours), out Thine infinite bounty. For, behold, Thou hast power; I have none. Thou knowest, I know not; and Thou art the great knower of things hidden.

O Allah! If in Thy knowledge this[1] matter be good for my faith, for my livelihood, and for the issue of mine affairs, then ordain it for me, and make it easy for me and bless me therewith. But if in Thy knowledge, this matter be bad for my faith, for my livelihood, and for the issue of mine affairs, then turn it away from me, and turn me away therefrom and ordain for me the good wherever it be, and cause me to be pleased there with.

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1. At this point, the supplicant should describe his need in place of the expression or should think of his need while uttering.

The Excellent Attributes of God

The most authentic and safe means of achieving purity of soul and contentment of heart is to devote your tongue to the remembrance of God, to commemorate His Attributes; to ponder over the significance of these Attributes, and to accustom yoursef to absorb these Attributes in your mind and heart in perfect faith and awareness. The Holy Qur'an affirms:

يٰأَيُّهَا الَّذِينَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَاَصِيلًا ○

(الاحزاب ٤٢)

Ya-ayyuhalladhīna āmanudhkurullāha dhikran kathiran wa sabbihūhu bukratan wa asīla. *(33 : 42).*

"O Believers! Remember Allah abundantly and commemorate Him morning and evening".

وَلِلّٰهِ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوهُ بِهَا

Wa lillahil asmāul husnā fad'ūhu bihā.

And Surah 'Ārāf reveals:

"And for Allah are excellent names. Invocate Him by them.

The detail and vast significance of these names has clearly been revealed in the Holy Qur'an. The Holy Prophet (peace and blessings of Allah be upon him) has also told us their

number and detail and pointing out the great reward that their retention in mind entails, he (peace and blessings of Allah be upon him) has urged frequent remembrance of these Attributes. The Holy Prophet (peace and blessings of Allah be upon him) has said:

"God has ninety-nine———one short of a hundred——— names. Whosoever preserves these names in his memory shall enter Paradise". (Bukhari).

The preservation of the Divine Attributes in your memory implies that you should understand their significance, absorb them, absorb their spirit and order your lives in conformity to them———the best course to achieve this end is that you should recite the Qur'an with zeal and fervour; develop the habit to study the meanings of the Qur'an ; and make it a rule to reflect upon and evaluate the mandate of the Qur'an regularly. Study also with devotion and concentration those Traditions of the Holy Prophet (peace and blessings of Allah be upon him) which explain the meaning and significance of these Attributes of God. In addition, make it a point to recite such propitious submissions to Allah and prayers having sanction of the Holy Prophet (peace and blessings of Allah be upon him) with concentration and devotion as incorporate these Attributes of God. The scholars of the Qur'an have collected these ninety-nine excellent names of God from the text of the Qur'an itself.

ALLAH اَللّٰه

This is the Personal Name of the Creator of the universe Who is the fount of all exalted virtues, goodness and blessings. No one ever has been called by this name before, nor is it lawful to call any one now by this name. Allah is the true object of all your devotions; to Him alone is due all your worship and sacrifice; and His protection is the only refuge

against all apprehensions. Hence cherish love for Him in your heart, offer true worship to Him only, and put all your trust and reliance upon Him alone.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ . (البقرة)

Walladhīna āmanū ashaddo hubban lillahi.

(*Al-Baqarah*)

"And those who believe, cherish deep love for Allah".

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ

الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ . (الزمر ٢)

Inna anzalnā ilaikal kitaba bilhaqqi fa'abudillāha mukhlisan lahuddīna alā lillāhiddīnil khālis. (*39 : 2*).

"(O Prophet, Verily, We have sent down the Book to thee with truth. So, worship Allah alone, with pure devotion for Him. Know well that obedience and devotion are the dues of Allah only".

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ .

Qul innamā umirtu an a'abudallāha wa lā ushrika bihī

"Say, I have been commanded to worship Allah only and not to appoint any one as His Partner".

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

Wa 'alallāhi falyatawakkalil mutawakkilūn

"And the trusting repose trust in Allah only",

2. AL-RAHMAN اَلرَّحْمٰنُ

He Who is very zealous in beneficence and Whose Mercy knows no bounds; the one who out of His Mercy has bestowed great bounties on mankind.

اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ خَلَقَ الْاِنْسَانَ عَلَّمَهُ الْبَيَانَ ○

Arrahmānu allamal qurāna khalaqal insāna 'allamahul bayān,

"The Rahman (Benificent) taught the Qur'an, created man and conferred on him the faculty of speech".

The greatest expression of God's Beneficence is that He bestowed upon mankind such a supreme bounty as the Qur'an and then by conferring on man the faculty of speech, God elevated him to a distinctive position among the living species.

3. AL-RAHIM اَلرَّحِيْمُ

He Whose Blessings are constantly descending, Whose perennial bounty never ceases. As in the world, man obtains sustenance, progresses forward, advances on the path of righteousness, and is enjoying an opportunity to act under the constant shade of God's Blessings, so also in the eternal world the pious shall secure a life of peace and luxury in a comfortable abode like Paradise by the grace of this Attribute of God.

وَاِنْ تَعُدُّوا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ .

Wa in ta'uddū ni'matallahi lā tuhsūha Innallāha laghafūrurrahīm.

"And if you enumerate the bounties of God, you would not encompass them. Verily, He is Forgiving, Merciful.

هُوَ الَّذِى يُصَلِّى عَلَيْكُمْ وَمَلٰئِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمٰتِ

اِلَى النُّوْرِ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ

سَلَامٌ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا .

Howalladhī yusallī 'alaikūm wamalāi'katuhū liyukhrijakum minaz zulumāti ilannuri wa kāna bilmo'minīna rahīma. Tahiyyatuhum yauma yalqaunahu salāmun wa a' adda lahum ajran karīma.

"It is He Who bestows blessings upon you and His angels (pray for blessings on you) in order that He may redeem you from darkness and bring you into Light; He is exceedingly Merciful to the believers. Their salutation on the day when they shall meet Him will be: Peace. And He has prepared for them a good recompense.

4. AL-MALIK اَلْمَلِكُ

Real King of the universe, Whose authority is supreme in both worlds.

فَتَعَالَى اللّٰهُ الْمَلِكُ الْحَقُّ .

Fata'ālallāhul-malikul haqqu.
"So, Supreme is Allah, the real King".

5. AL-QUDDŪS اَلْقُدُّوْسُ

Completely free from all defects and errors. Hence the Law He has transmitted to us is infallible.

6. **AS-SALAM** اَلسَّلَامُ

Free from and immune to all foibles or failings.

7. **AL-MU'MIN** اَلْمُؤْمِنُ

Saviour and protector from all calamities and torments.

8. **AL-MUHAIMIN** اَلْمُهَيْمِنُ

Guardian of the creatures; He Who protects from sins.

9. **AL-AZIZ** اَلْعَزِيْزُ

The only source of dignity and authority. One Whose sovereignty reigns supreme over all.

اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا . (يونس)

Innal izzata lillahi jamī'an (*10 : 65*)

"Verily, all Dignity is for God".

10. **AL-JABBĀR** اَلْجَبَّارُ

The all powerful overlord, the Mighty; One Who sets right the destiny of His creatures.

11. **AL-MUTAKABBIR** اَلْمُتَكَبِّرُ

Fount of grandeur and sovereignty; Who has no partner in sovereignty.

هُوَ اللّٰهُ الَّذِى لَآ اِلٰهَ اِلَّا هُوَ ج اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ

الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ط سُبْحٰنَ اللّٰهِ عَمَّا

يُشْرِكُوْنَ ○ (الحشر ٢٣)

Huwallāhulladhi la-ilāha illāhū Almalikul quddūsus salamul-mo'minul-muhaiminul azizul jabbārul Mutakabbir. Subhānallāhi 'amma yushrikūn. (*59: 23*)

"He is Allah, save whom there is no deity. The Sovereign Lord, the Flawless and the Holy One, Dispenser of Peace and tranquillity ;Guardian, Lord of all ; All powerful and Supreme; the Superb and Glorified over and above all they assign to Him as partners".

12. AL-KHĀLIQ اَلْخَالِقُ

Repository of befitting powers and faculties and bestower of the best form.

13. AL-BĀRI اَلْبَارِیءُ

The nonsuch Inventor, who brings into being all from nonentity.

14. AL-MUSSAWIR اَلْمُصَوِّرُ

One who gives various shapes and forms to His creation,

هُوَ الَّذِى يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ (آل عمران)

Huwalladhi yusawwirukum fil arhāmi kaifa yashāu.
(*3 : 6*)

"It is He alone Who shapes you in the wombs of your mothers as He wills (Al-'Imran)

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ .

Wa sawwarakum fa-ahsana suwarakum.

"He shaped you and shaped you well".

هُوَ اللهُ الْخَالِقُ الْبَارِىءُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

(الحشر ٢٤)

Huwallāhul-khāliqul-bāri-ul-mussawwiru Iahul asmāu'l husnā. *(59 : 24)*

"He is Allah ; the Creator of the Universe, the originator, the Artist ; all the good names, indeed, belong to Him;

15. AL-GHAFFAR اَلْغَفَّارُ

All-Forgiving and All Foregoing.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا . (نوح)

Fa qultustaghfirū rabbakum innahu kāna ghaffāra. *(71 : 10).*

"And I said: Seek forgiveness from Your Lord; He is All-Forgiving"

16. AL-QAHHĀR اَلْقَهَّارُ

Full Sovereign and Perfect Authority over His creatures.

17. AL-WAHID اَلْوَاحِدُ

ONE, Who has no partner in His Person, Attributes, Powers and Privileges.

لِمَنِ الْمُلْكَ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ .

Limanil mulk-alyauma lillāhil wāhidil Qahhār.

"In Whom doth the sovereignty vest this Day? In Allah, the One, All Dominant.

18. AL-TAWWAB اَلتَّوَّابُ

One who relents to His creatures and accepts the repentance of the wrongdoers.

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيمُ

Thumma tāba alaihim liyatūbū inn-allāha huwat tawwābur rahīm.

"God, then, turned to them So that they may repent In fact Allah is the Most Relenting and Most Merciful"

19. AL-WAHHĀB اَلْوَهَّابُ

Selfless Benefactor; and Generous.

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

Wa hab lanā min la-dunka rahmatan innaka antal wahhāb.

"Confer Thy Mercy upon us. Truly, Thou art highly Generous".

20. AL-KHALLĀQ اَلْخَلَّاقُ

Creator of everything, at all times and in all manners. Perfect Creator.

اَوَلَيْسَ الَّذِى خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقٰدِرٍ عَلٰى اَنْ يَّخْلُقَ

مِثْلَهُمْ بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيْمُ .

Awalaisalladhi khalaqassamāwāti wal arda biqādirin 'alā anyakhluqa mislahum balā wahuwal khallāqul 'alīm.

"Has He, Who created heaven and earth, not the power to create the like ? Why not! He is the Great Creator and All-Knowing".

21. AL-RAZZAQ اَلرَّزَّاقُ

Generous Sustainer of His creatures ; Who meets all their needs and demands.

22. AL-MATEEN اَلْمَتِيْنُ

All strength and Power.

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُوالْقُوَّةِ الْمَتِيْنُ .

Innāllāha huwarrazzāqu dhulquwwatil matin.

"Verily, Allah is the Most Generous Sustainer, Mighty, Strong".

23. AL-FATTĀH الْفَتَّاحُ

Fair Judge of His creatures——Reliever of all hardships.

24. AL-'ALEEM الْعَلِيْمُ

Directly aware of every word and action, feeling and thought of His bondmen.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ○

Qul yajm'au bainana rabbuna thumma yaftahu-bainanā bilhaqqi wa huwal fattahul-'alīm.

"Say : Our Lord will assemble us; then He will Adjudicate among us with justice. Verily, He is the Fairest Judge, All-Knowing".

25. AL-MUHĪT الْمُحِيطُ

He Who encompasses all creations; nothing is outside the purview of His knowledge and authority.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ .

Wallāhu min warāihim muheet.

"And Allah encompasses them from every side".

26. AL-QADĪR الْقَدِيْرُ

Has got full power and authority over everything.

اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ

عِلْمًا .

Annallāha 'alā kulli-shayinn-qadeer. Wa annallāha qad ahāta bikulli shai-in-'ilma.

(It is a fact) that Allah has got full authority over everything and that His Knowledge encompasses everything.

27. AL-HALIM اَلْحَلِيْمُ

Not eager to put people to torment; He Who allows every chance to tbe people to reform themselves; Extremely Tolerant.

28. AL-GHAFŪR اَلْغَفُوْرُ

Most Forbearing; He Who covers up the faults and sins with His utmost Mercy.

29. AL-AFUWW اَلْعَفُوُّ

All-Forgiving.

30. AL-SHAKOOR اَلشَّكُوْرُ

One who fully appreciates the good actions of His bond men.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ج وَلَئِنْ زَالَتَا

اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْ بَعْدِهٖ اِنَّهٗ كَانَ حَلِيْمًا

غَفُوْرًا . (الفاطر ٤١)

Innallaha yumsikussamāwāti** wal-arda an tazūlā Wa' **la-in zālata in amsakahuma** min ahadim min baadihi **Innahū kāna Halīman Ghafūra. (*35 : 41*).

"Verily Allah prevents the heaven and earth from collapsing: and if they should collapse, there is no one beside Allah Who can prop them up. Verily, God is the Most Forbearing and All-Forgiving".

عَسَى اللّٰهُ اَنْ يَعْفُوا عَنْهُمْ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا

'Asallāhu an ya'afūwa 'anhum wa kānallāhu 'Afuwwān Ghafoora.

"May bo God will Pardon them. God is All-Pardoning All-Forgiving".

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنَّا الْحَزَنَ ط اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرٌ (الفاطر ٣٤)

Wa qālul hamdulillāh-il-ladhī adh-haba 'annal hazana Inna Rabbanā laghafoorūn shakūr. (*35 : 34*).

"And they will say: All praise is due to Allah Who relieved us of our sorrow. Verily, Our Lord is All-Fogiving, Most Appreciating".

31. AL-'AZIM اَلْعَظِيْمُ

Great and Venerable in His Being and Attributes.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ . (الواقعة : ٧٤ ، ٩٦)

Fasabbih bismi rabbika-l-'azim.

"And you should constantly comemmorate the Name of your venerable Creator".

32. AL-WĀSI ٱلْوَاسِعُ

All embracing, Most over-whelming, Most liberal benefactor of His slaves.

وَاللّٰهُ وَاسِعٌ عَلِيمٌ ○ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا . (البقرة ٢٦٨، ٢٦٩)

Wallahu wāsi-un-'alīm yo'til hikmata man yashāu wa man yo'tal hikmata faqad ūtiya khairan kathīra.
(2 ; 268-269)

"And Allah is extremely Liberal, All-Knowing. He confers wisdom on whomseover He Wills; and whosoever is awarded wisdom, he in fact obtains great goodness.

33. AL-HAKIM ٱلْحَكِيمُ Al-Hakimu

The Most Wise controller of the whole system of the universe and the affairs of His bondmen.

انَّ اللّٰهَ كَانَ عَلِيمًا حَكِيمًا يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ اعَدَّ لَهُمْ عَذَابًا الِيمًا ○ (الدهر : ٣١)

Innallāha kāna alīman hakīman yudkhilu man yashāu fi rahmatihi wazzālimīna a'adda lahum 'adhāban alīma.
(76 ; 31)

"Truly, God is All-Knowing, All-wise. He admits into the

fold of His Mercy whomsoever He Wills and for the oppressors, He has prepared a painful torment".

34. AL-HAYYU اَلْحَیُّ

Fount of Life. Immune from death, sleep or dozing off.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِىْ لَا يَمُوْتُ .

Watawakkal 'Alal-Hayyilladhi la yamūt.

'And repose your trust in the Ever-Lasting Who is never subject to death".

35. AL-QAYYUM اَلْقَيُّوْمُ

Administrator and Maintainer of the universe.

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَالْحَیُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ

Allāhu lā-ilāha illā huwalhayyul qayyūm lā ta'khudhuhū sinatun walā naum.

'Allah, there is no deity except Him. the Immortal, the Maintainer. He neither dozes off, nor sleeps" (2 : 255)

36. AS-SAMI اَلسَّمِيْعُ

Hearer of the petitions of His bondmen ; completely aware of His creatures.

37. AL-BASIR اَلْبَصِيْرُ

Keeps watch over the deeds and affairs of His bondmen so that He may Judge between them fairly.

وَاللهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللهَ هُوَ السَّمِيعُ الْبَصِيرُ . (المؤمن ٢٠)

Wallāhu yaqdhī bil-haqqi walladhīna yad'ūna min dūnihī la yaqdūna bishai-in Innallāha howassami ul-basīr. *(Al-mumin : 20)*

"And Allah gives correct judgement. As regards those whom they invoke beside Him, they have no power to adjudicate. Verily, Allah is All-Hearing All Observing".

38. AL-LATĪF اَللَّطِيفُ

Extremely Astute : Very minute in His plans and their execution.

39. AL-KHABĪR اَلْخَبِيرُ

He who fully keeps abreast of everything concerning His slaves.

يٰبُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللهُ إِنَّ اللهَ لَطِيفٌ خَبِيرٌ. (لقمن ١٦)

Yā bunayya innaha-intako mithqāla habbatin min khardalin fatakun fī sakhratin aufissamāwāti au fil ardi yā'ti bihallāhu. Innallaha Latīfun Khabīr.
(31 : 16)

O my dear son Lo ! though it be but the weight of a grain

of mustard seed and though it be in a rock or in the heavens or in the earth, Allah will bring it forth. Verily Allah is subtle and aware.

40. AL-'ALIYYU اَلْعَلِيُّ

Supreme and Highly Exalted.

41. AL-KABIR اَلْكَبِيرُ

Very Venerable and Great, Who has no partner or rival in Greatness.

42. AL-HAQQ اَلْحَقُّ

Whose existence is an undeniable truth and its denial by anybody makes no difference.

ذَالِكَ بِأَنَّ اللهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ
الْبَاطِلُ وَأَنَّ اللهَ هُوَ الْعَلِيُّ الْكَبِيرُ . (لقمٰن)

Dhalika bi-annallāha huwal-haqqu wa anna mā yad'ūna min dunihil-bātilu wa annallāha huwal 'aliyyul kabīr.
(31 ; 30)

"It is because Allah is the Reality and those whom they invoke beside Him are false and also that Allah is the Exalted and Great."

43. AL-MUBEEN اَلْمُبِيْنُ

He who unravels and vindicates the truth.

وَيَعْلَمُونَ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ . (النور)

Wa ya'alamūna annallaha huwalhaqqul mubīn.
(25 : 24)

"And they shall know that verily, Allah He is the manifest Truth.

44. AL-MAULA اَلْمَوْلٰى

Supporter and Sustainer of the believers. The True Master; One who meets all the needs of mankind.

45. AL-NASEER اَلنَّصِيْرُ

Helper and Supporter of the believers.

ذَالِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ . (محمد ١١)

Dhalika bi-annallāha maulalladhina āmanu wa annal kāfirina lā maulā lahum. *(47 : 11)*

That is because Allah is patron of those who believe and because the disbelievers have no patron.

وَاعْتَصِمُوْا بِاللّٰهِ ط هُوَ مَوْلٰكُمْ ، فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ . (الحج ٧٨)

Wa'atasimū billahi huwa maulākum fani 'mal maulā wa ni'mannasir. *(22 : 78)*

And hold fast to Allah. He is your Protector, what a blessed Patron and what a blessed Helper !

46. AL-KAREEM اَلْكَرِيْمُ

Magnanimous Forgiver and Magnanimous in Dealings.

يَاَيُّهَا الاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ○ اَلَّذِىْ خَلَقَكَ فَسَوّٰكَ فَعَدَلَكَ ○ فِىْ اَىِّ صُوْرَةٍ مَا شَاءَ رَكَّبَكَ ○ (الانفطار ٦-٨)

Ya-ayyuhal-insānu ma gharraka bi rabbikal karimal-ladhi khalaqaka fasawwāka fa-'adalaka fi ayyi sūratin mā shāa' rakkabak. *(82 : 6-8)*

"O Man! What hath made thee careless concerning Thy Lord the Bountiful; Who created thee, then fashioned, then proportioned thee. Into whatever form He willed, He casteth thee.

47. AL-GHANI اَلْغَنِىُّ

Independent of all species of creatures and unmindful of them.

48. AL-HAMEED اَلْحَمِيْدُ

Praiseworthy in Himself: Who needs no praise or thanksgiving from any one.

وَمَنْ يَشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ حَمِيْدٌ . (لقمن ١٢)

Wa man yashkur fa-innamā yashkuru li-nafsihi wa man kafara fa-innallaha ghanyyun hamīd. *(31 : 12)*

"Whosoever offers gratitude, he offers gratitude for his own good and whosoever refuseth Lo ! Allah is Absolute and Praiseworthy".

49. AL-QAWIYYU اَلْقَوِيُّ

Mighty, before whom no power matters.

50. ASH-SHADEED اَلشَّدِيْدُ

Extremely strict Arraigner, whom nobody can dodge.

كَدَأْبِ اٰلِ فِرْعَوْنَ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ط كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ .

Ka-da'bi āli firauna walladhīna min qablihim Kafaru bi-āyātillāhi fa-akhadhahumullāhu bi-dhunūbihim. Innallaha qawiyyun shadīdul 'iqāb.

"Like the people of Pharaoh and those who preceded them they denied signs of Allah; and Allah arraigned them for their sins. Verily, Allah is mighty Powerful, strict in chastisement".

51. AR-RAQEEB اَلرَّقِيْبُ

Vigilant over the deeds and affairs of His servants.

اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا .

Innallāha kāna alaikum raqeeba. *(4 : 1)*

"Verily, Allah is watchful over you".

52. AL-QAREEB اَلْقَرِيْبُ

Closest to His bondmen.

53. AL-MUJIB اَلْمُجِيْبُ

Who entertains and grants the prayers of His bondmen.

وَاِذَا سَاَلَكَ عِبَادِىْ عَنِّىْ فَاِنِّىْ قَرِيْبٌط اُجِيْبُ دَعْوَةَ الدَّاعِ

اِذَا دَعَانِ . (البقره ١٨٦)

Wa idha sa'alaka 'ibādi 'anni fa inni qarib. Ujibu da'wataddāi idha da'āni. (2 : 186)

"And when My bondmen ask you about Me; (tell them) I am closest to them; I respond to the call of the caller the moment he calls Me":

فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْا اِلَيْهِط اِنَّ رَبِّىْ قَرِيْبٌ مُّجِيْبٌ .

Fastaghfirūhu thumma tūbu ilaihi. Inna rabbi qaribun mujib.

"So ask His forgiveness and turn in repentence to Him. Surely, My Lord is near and responds (to the prayers)".

54. AL-WAKĪL اَلْوَكِيْلُ

Who solves the problems of His bondmen and meets their demands and requirements. One who undertakes to fulfil the wants of mankind.

وَقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ . (آل عمران ١٧٣)

Waqālū hasbunallāhu wa ni'mal wakil.

(3 : 173)

"And they said: Allah is sufficient for us, the best Supporter.

55. AL-HASEEB اَلْحَسِيْبُ

Who puts His bondmen to task and thoroughly scrutinizes all of their acts and deeds.

اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا ○ (النساء ٨٦)

Innallāha kāna 'alā kulli shai-in-hasība. *(4 : 86)*
"Verily, Allah calls for account each and everything".

56. AL-JĀMI' اَلْجَامِعُ

Who will reshape the body with its particles and gather all His bondmen.

رَبَّنَا اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ . (آل عمران)

Rabbanā innaka jāmi 'unnāsi li-yaumin lā raiba fihi. *(3 : 2)*

"O our Lord! Surely Thou wilst gather mankind on the Day about which there is no doubt".

57. AL-QĀDIR اَلْقَادِرُ

Who has the capacity and power to accomplish everything.

اَيَحْسَبُ الْاِنْسَانُ اَنْ لَّنْ نَّجْمَعَ عِظَامَهٗ بَلٰى قٰدِرِيْنَ عَلٰى اَنْ نُّسَوِّيَ بَنَانَهٗ (القيامة : ٣ ، ٤)

Ayahsabul insānu an lan na'jma'a izamahū balā qadirīna 'ala an nusawwiya banānahu. *(75 : 3-4)*

"Thinketh man that We shall not assemble his bones? Yea, verily yea. We are able to restore his very pores",

58. AL-HAFEEZ اَلْحَفِيْظُ

Saviour of His bondmen from all calamities and hardships.

اِنَّ رَبِّىْ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ .

Inna rabbī 'ala kulli shai-in-hafīz.

"Verily, My Lord is the Protector of everything'"

59. AL-MUQEET اَلْمُقِيْتُ

He who has full power to apportion fair shares among creatures; the Sustainer.

وَكَانَ اللهُ عَلٰى كُلِّ شَيْءٍ مُقِيْتًا ○

Wa kānallāhu 'ala kulli shai-in muqīta.

"And God has the power to apportion a fair share to one and all".

60. AL-WADUD اَلْوَدُوْدُ

Who cherishes bouudless love for His bondmen.

61. AL-MAJEED اَلْمَجِيْدُ

Venerable and Dignified.

وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ذُوالْعَرْشِ الْمَجِيْدُ ○ (البروج ١٤-١٥)

Wa hū-wal ghafūrul wadoodu dhul-'arshil majīd.
(*85 : 14—15*)

"And He is the Forgiving, the loving Lord of the throne of Glory".

62. ASH-SHAHEED اَلشَّهِيْدُ

Omnipresent; Omnisciently aware of everything.

وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ .

Wallāhu 'ala kulli shai-in-shahid.

"And Allāh is witness of everything".

63. AL-WARITH اَلْوَارِثُ

Real Owner of everything, whose ownership will never lapse.

64. AL-MUHYI اَلْمُحْيِي

Bestower of life upon His creation.

وَاِنَّا لَنَحْنُ نُحْيِيْ وَنُمِيْتُ وَنَحْنُ الْوَارِثُوْنَ . (الحجر ٢٣)

Wa innā lanahnu nuhyi wa nomeetu wa nahnul warisūn. *(15 : 23)*

"And it is We who grant life or make one suffer death and We alone are the Real Successor".

65. AL-WALIYYU اَلْوَلِيُّ

Patron and Supporter of the believers.

66. AL-FATIR اَلْفَاطِرُ

Creator of each and every thing in the Universe.

فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيّ فِي الدُّنْيَا وَالْاٰخِرَةِ

Fātiras samāwāti wal-ardi anta waliyyi fiddunya wal akhirah. *(12 : 101)*

"Creator of the heavens and the earth! Thou art my Protector in the world and the Hereafter".

67. AL-MALIK آلـمَالِكُ

The Real Owner of everything before whom all are powerless and helpless.

مَالِكِ يَوْمِ الدِّيْنِ .

Māliki yaumiddīn.

"Master of the Day of Recompense".

68. AL-MUQTADIR آلـمُقْتَدِرُ

Absolute sovereign over everything, free from all sorts of dependence.

69. AL-MALEEK آلـمَلِيْكُ

All-Powerful King.

اِنَّ الْمُتَّقِيْنَ فِىْ جَنّٰتٍ وَّنَهَرٍ ○ فِىْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ○

(القمر ٥٥)

Innal muttaqīna fī jannātin wa nahar fī maq'adi sidqin 'inda malīkin muqtadir.

(54 : 55)

"Verily, the God - fearing will diwell among gardens and rivers firmly established in the favour of the All powerful King".

70. AL-AWWAL آلأَوَّلُ

He who pre-existed of all the creations.

71. AL-ĀKHIR اَلْآخِرُ

Who will exist even after the end of the whole creation.

72. AL-ZAHIR اَلظَّاهِرُ

Whose Divine authority and control is manifest from each particle of the universe.

73. AL-BĀTIN اَلْبَاطِنُ

Invisible aud Hidden from the eyes;

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ . (الحديد ٣)

Hu-wal awwalu wal ākhiru wal Zāhiru wal bātin.

(57 : 3)

"He is the pre-existing and outliving among all, Manifest to all, and yet invisible".

74. AL-QAHIR اَلْقَاهِرُ

Wielding complete domination and authority over His bondmen.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ .

Wa-huwal qāhiru fauqa 'ibādih.

"And He completely dominates His bondmen".

75. AL-KĀFI اَلْكَافِي

Who suffices in Himself to all the needs of His bona men.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهُ

"And He completely dominates His bondmen".

"Is not Allah sufficient by Himself for His bond men".

76. **ASH-SHAKIR** اَلشَّاكِرُ

Appreciator of the struggle and deeds of His bondmen.

وَكَانَ اللهُ شَاكِرًا عَلِيمًا .

Wa kanallāhu shākiran 'alīma,

"And God is the Appreciator, All-Knowing".

77. **AL-MUSTA'ĀN** اَلْمُسْتَعَانُ

The Being from Whom help is sought.

وَاللهُ الْمُسْتَعَانُ .

Wallāhul musta'ānu,

"And Allah is the only one from Whom help can be sought".

78. **AL-BADEE'** اَلْبَدِيْعُ

Original Creator ; Unrivalled Inventor

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ .

Badī'us-samāwati wal ardi.

Matchless Inventor of the heavens and the earth".

AL-GHĀFIR اَلْغَافِرُ

Forgiver of sins.

غَافِرِ الذَّنْبِ وَ قَابِلِ التَّوْبِ .

Ghāfiridhdhanbi Wa qābilit-taubi

"Forgiver of sin and Acceptor of repentance'

80. AL-HĀKIM اَلْحَاكِمُ

Ruler over His creation; The only Authority and Law-Giver.

ان الحُكْمُ الاّ لله

Inil hukmu illa lillāh.

"Sovereignty belongs to Allah alone".

81. AL-GHALIB اَلْغَالِبُ

Having full authority and complete control.

وَاللهُ غَالِبٌ عَلىٰ اَمْرِه

Wallahu ghālibuu 'alā amrihi

"And Allah has complete control over His operations".

82. AL-HAKAM اَلْحَكَمُ

Dispenser of full justice.

اَفَغَيْرَ اللهِ اَبْتَغِيْ حَكَمًا.

Afgaghair-allāhi abtaghi hakaman

"And so! Should I seek a judge beside Allah".

اَفَغَيْرَ اللهِ اَبْتَغِيْ حَكَمًا.

Afgaghair-allāhi abtaghi hakaman

"And so! Should I seek a judge beside Allah".

83. AL-ĀLIM اَلْعَالِمُ

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۔ (الرعد : ۹)

Ālimul ghaibi washshahādatil-kabīr-ul-muta'āl,
(13 : 9)

"Knower of the unseen and the manifest, Great Exalted.

85. AL-RAFI' اَلرَّفِيْعُ

Who enjoys the most lofty and Exalted ranks.

رَفِيْعُ الدَّرَجَاتِ ذُوالْعَرْشِ ۔

Rafi'uddarajāti dhul Arsh

"Of Exalted ranks, Lord of Throne".

86. AL-HĀFIZ اَلْحَافِظُ

Protector from calamities and accidents.

فَاللّٰهُ خَيْرٌ حَافِظًا ۔

Fallāhu khairun hafizā.

"So, Allah is the Best Protector".

87. AL-MUNTAQIM اَلْمُنْتَقِمُ

He Who takes revenge from His enemies and the enemies of His Faithful.

فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ۔

Fantaqamnā minalladhīna ajramū wa kāna haqqan 'alainā nasrul mo'minīn.

"Then We wreaked vengeance on those who had committed offences and it was incumbent on us to support the believers.

88. AL-QA'IM BIL QIST اَلْقَائِمُ بِالْقِسْطِ

Who administers justice and fairplay.

89. AL-ILAH اَلْاِلٰهُ

Deity, save whom none deserves devotion.

قَائِمًا بِالْقِسْطِ لَآ اِلٰهَ اِلَّا هُوَ ط .

Qaiman bilqist lā ilāhā illahū.

"One and the only Deity who administers justice and fairplay."

90. AL-HĀDI اَلْهَادِی

Who guides to the right path, Sender of the Prophet and the Book.

وَاِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ .

Wa annāllāha la-hādilladhīna āmanu ila sirātin mustaqīm.

"Surely Allah guides those, who believe, on to the right path.

"Surely Allah guides those, who believe, on to the right path.

91. AR-RAUF 

"And Allah is Most Beneficent to His bondmen".

92. AN-NOOR اَلنُّوْرُ

Who illuminates both the worlds; Source of Light.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ .

Allāhu nūruṣ samāwāti wal arḍi.

"Allah is the Light of Heavens and the Earth".

93. AL-AKRAM اَلْاَكْرَمُ

Noble and Dignified; Magnanimous in dealing with His bondmen.

اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ

Iqra'wa rabbukal akramu.

"Read and your Lord is Most Beneficent".

94. AL-'ĀLA اَلْاَعْلٰى

Paramount and Supreme.

سَبِّحِ اسْمِ رَبِّكَ الْاَعْلٰى .

Sabbi-hisme rabbikal a'alā.

Praise the Name of your Supereme Lord".

85. AL-BARR اَلْبَرُّ

Who shows favour to His creatures; Munificent to His bondmen.

اِنَّهُ هُوَ الْبَرُّ الرَّحِيْمُ . (الطور)

Innahū huwal barrurrahim

"Verily, He is the Most Munificent, Merciful".

96. **AR-RAB** آلرَّبُّ

Sustainer and Guardian. He Who protects from all dangers and affords all means of development to perfection; Lord; Master.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ .

Al-hamdu lillāhi rabbil 'ālamīn.

"Praise be to Allah, the Lord of the worlds".

97. **AL-HAFIYYU** اَلْحَفِيُّ

Most Mindful Benefactor of His creation.

اِنَّهٗ كَانَ بِىْ حَفِيًّا .

Innahū kāna bi hafiyyā

"Truly, He is Most Kind towards me".

98. **AL-AHAD** اَلْاَحَدُ

Unique, Unparallelled, Unrivalled, Who has no equal.

99. **AS-SAMAD** اَلصَّمَدُ

Independent, relying on none; upon Whom all are dependent.

قُلْ هُوَ اللّٰهُ اَحَدٌ ○ اَللّٰهُ الصَّمَدُ .

Qulhu wallāhu ahad. Allāh us samad

"Say, He is Allah, the One Allah, The eternally besought of all".

Prophetic Prayers at a Glance

Memorise prayers incorporated in the Holy Qur'an and Traditions which are meant to be uttered on various occasions and at different timings round the clock and commemorate them. Offer these prayers regularly with sincerity and understanding, eagerness and concentration and with complete devotion until these prayers and supplications become the true yearnings of your heart. To beseech God, to beseech constantly, to beseech in the words instructed by God and beseech what has been besought by His Beloved people—this is the glory of the pious and this alone entails Grace of Allah in both worlds.

In pursuance of this ideal a selection of the prayers from the Qur'an and Traditions have been incorporated in this book. Since, however, these prayers are interspersed throughout the book under different headings in various chapters, the reader may find it rather difficult to trace them as and when needed for use or reference. Hence we are giving an index of these prayers. The prayers have been arranged in alphabetical order with page numbers.